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Chronicle

Home News.—One of the most important decisions rendered in recent years by the United States Supreme Court was that handed down on June 1 by Associate

**Decisions of
Supreme Court** Justice McReynolds on the Oregon School Law. A full discussion of the court decision is given in Father

Blakely's article "Rout of the Oregon Law" and the editorial "The Supreme Court Speaks," both of which appear in the present issue of AMERICA. Of great importance to the commercial and industrial interests were the two decisions, rendered also on June 1, in the cases of the Maple Floor Manufacturers' Association and the Cement Manufacturers' Protective Association. The lower courts had declared both of these associations guilty of violating the anti-trust law. It was the Government contention that these associations, under the pretense of exchanging trade information, had virtually formed and were operating a commercial pool at variance with the Sherman Act. It was asserted that in the Maple Floor Association twenty corporations in Michigan, Minnesota and Wisconsin had been united in defiance of the anti-trust law, and that in the Cement Association more than twenty companies in the Middle Atlantic States were likewise banded together illegally. The Supreme Court decision handed down by Associate Justice Stone overthrew

the injunctions granted by the lower courts in both cases and held that the associations did not violate the anti-trust laws and could not be prosecuted for gathering and disseminating among their members information as to the costs and quantity of production, and as to sale prices and stock conditions. Chief Justice Taft and two Associate Judges rendered a dissenting opinion. The final decisions on these two test cases are regarded as momentous in as much as they will govern the operations of many of the greatest corporations in the country. Another decision, rendered on the same day by Associate Justice Van Deventer, on the Frick Tax Case affects the tax laws of Pennsylvania and other States having similar statutes. Summarily, the Court declared that States are prohibited from levying inheritance taxes on gross estates not wholly located within their borders; it held, however, that States could impose a tax in addition to the inheritance taxes paid to the Federal Government.

Rumors and forecasts to the effect that the American Debt Commission would consider the proposals made to discuss, in London, debt funding operations with France and Belgium have been definitely denied by members of the Commission.

**Policy of Debt
Commission** Direct negotiations for the funding of war-time debts of foreign nations must be held in Washington, it is asserted, and joint meetings with representatives of debtor nations, to be held abroad, are not to be thought of. Since Secretaries Kellogg, Mellon and Hoover compose the American Debt Commission, the obvious reason for the denial of the rumors is that it would be impracticable for three Cabinet officers to be away from the country for a lengthy period. The fundamental reason, however, seems to be that such action would be inconsistent with the Government policy on foreign debts, namely, that each of the obligations of foreign nations to this country should be considered separately and without regard to the debts which these foreign nations have among themselves. It is believed that the negotiations with Belgium, mentioned last week in these columns, may be started during the summer. There is hope, likewise, that France and Italy are preparing to open discussions.

In a recent statement, the Federal Reserve Board refers to the return of Great Britain to the gold standard as one of great importance in the stabilization of world finances and general conditions. A lengthy discussion is devoted to the action of the Federal Reserve Bank of New York and other Reserve Banks in establishing credits of \$200,-

**Reserve Board
Statement**

000,000 in favor of the Bank of England, such credits to be used if required for the maintenance of the British pound at parity. The statement announces that the Federal Board gave its approval to this action of the Reserve Banks. It had been objected that the establishment of such credits between semi-official institutions, such as the New York Bank and the Bank of England, was not permitted by law; also, that an embarrassing precedent was set should national banks of other countries petition similar treatment. But the Reserve Board contends that the New York bank was authorized in such action by the Federal Reserve act. Among the factors enumerated by the Board as making possible the British return to the gold standard were the balancing of the budget, reduction in the floating debt, funding of the United States debt, limitation of note issues and a policy of credit control. It is pointed out that should a similar course be followed in the debtor nations, there would be greater hope of debt settlements.

France.—The opening of the week beginning Sunday, May 31, saw little activity on the Riff front, and this was confined chiefly to the western areas of the line. The French forces gained

*Abd-el-Krim
Repulsed*

minor advantages and discouragement was reported among Abd-el-Krim's forces, brought on partly from lack of food and the lack of what the men considered proper remuneration for their fighting. The operations, for instance, of the 5,000 soldiers of the Beni Zeruel tribe sent to liberate Machizo and Bibane had to be discontinued on account of the threatening attitude of the tribesmen. In this section, however, the loyal native tribes are in danger of being cut off from their supplies. But towards the close of the week Abd-el-Krim launched his fiercest attack of the campaign against the French lines with such determination that the French were led to believe that the Moorish leader has not given up his original idea of reaching Fez. His immediate objective, however, was Taounat. The attack was unsuccessful and the Moors were repulsed with heavy loss all along the line. This is considered as a salutary lesson to the leader and may lead him to lend a more willing ear to the French and Spanish proposals which it is rumored may be made to him in view of a settlement.

Spain has begun to cooperate. Spanish detachments have arrived north of the Loukkos river in the district where the Moors had carried off cattle from the peaceful tribes, and this brings the Span-

*Spanish
Cooperation*

ish troops within hailing distance of the French. Spanish airplanes, it is reported from Madrid, have destroyed by bombing, the entire harvest of the Beni Nuyard tribe, and that peasants endeavoring to put out the fires thus started were bombed. There has been much activity in diplomatic centers in Madrid and the Foreign Office has

been in frequent conference with the French, British and Italian Ambassadors. They concern the Tangier statute and the Moroccan problem in general.

Communist propaganda against the war has been continued in France. Two Communists, George Bonso, a notorious Communist leader, and a young woman, Jeanne Corteggiani, were found to be conducting a secret agency at Marseilles for the purpose of persuading troops bound for the Moroccan front to desert. An order for Bonso's arrest was given out from Paris. He escaped, however, but Jeanne Corteggiani was arrested. Much revolutionary and subversive tracts and pamphlets were discovered at these Communist headquarters, some of them printed in Arab for the Moorish troops. French Communist leaders have not only communicated to Abd-el-Krim the plans of the military operations of the French leaders, but have given over to him military documents which they managed to get into their possession. The Government is starting severe measures for the punishment of this kind of treason.

In the meantime, Caillaux is having his troubles with the finances, though for a while things went smoothly enough. A report from Paris dated May 30,

*The
Finances*

told that Senator Berenger, reporter of the Senate Budget Commission, had issued notices that Finance Minister Caillaux was in accord with their views as to the rehabilitation of the finances. Further, in order to meet the maturities of bonds soon to fall due—3,250,000,000 francs on July 1; 8,250,000,000 September 15; and 10,000,000,000 December 8—Caillaux will resort not to the creation of new bonds, but to the issuance of new bank notes to be used exclusively in meeting the obligations of these recurring bond maturities. The subsequent drop in the value of the franc has been in part ascribed to the probability of the adoption of this plan.

With this note issuance plan in mind, M. Caillaux and premier Painlevé faced an antagonistic Chamber Finance Commission. The Commission was irritated by Caillaux's statement that Herriot's budget had never been properly balanced and by the fact that the party leaders had not been consulted as to the new plans. Vincent Auriol, Socialist President of the Committee, wanted to revert to the pet plan of his party, a capital levy, and M. Loucheur said he and his party would not vote for the new taxes proposed by Caillaux unless he understood clearly all the other plans of the Finance Minister. There was talk of a cabinet crisis over this matter. But owing to compromises both parties declared themselves satisfied for the time being, and Caillaux will go on with his note issuance plan and the Socialists will drop their capital levy agitation.

France and England have been coming into closer agreement with regard to the security compact on the Western frontier proposed by Germany last February. Premier Painlevé in an im-

The Security Compact

portant pronouncement at Strasbourg, in which he assured the Alsations that no measures would be taken without full consultation of their representatives, spoke also in a very conciliatory vein about Germany and the impending Allied-Germany security compact for the West. He offered a policy of trust of Germany and said France was willing to lay aside old suspicions.

The note of the Allies to Germany was made public in London, on Friday, June 5. This note is of the utmost importance. While it holds out an invitation to good will and acknowledges that Germany has lived up to its reparations payments according to the Dawes plan, it points out very clearly, and with the citation of minute instances, where Germany has failed to carry out the disarmament clauses of the Versailles treaty. If Germany's proposals for western security are to be listened to and the Cologne bridgehead to be evacuated, Germany must first fulfil this part of the treaty. She must abolish the German general staff of military clubs and societies, intended for the militarization of millions of German youths; reduce the national police; discontinue the experiments of war gas, and dismantle factories used for the manufacture of war material. The nationwide portable wireless system of the police must also be dismantled, only 10,000 railroad cars instead of the 200,000 arranged for can be permitted, and 8,000 steel helmets recently supplied to the police must be surrendered. Many other details are gone into. It is reported that the German Foreign Office is angry at this note.

Great Britain.—The plan of the more radical British Laborites to unite all the Labor Unions into one powerful combine has apparently failed for the present. On June 4, representatives of the eight largest Trade Unions, including miners, railroad men, transport workers, engineers and shipbuilders, met in London to discuss the possibility of alliance for mutual support in disputes with capital. A. J. Cook, Secretary of the Miners' Federation, was sponsor of the idea and advocated the revival of the triple alliance attempted during the miners's strike of 1921. The more moderate Labor leaders were unwilling to agree thoroughly with the proposals. J. T. Brownlie, of the Engineers' Union, declared that labor interests were sufficiently unified through the Trades Union Congress and that this body was prepared to assist any union in distress. Mr. Thomas, member

Labor Rejects Super-Union

of the recent Labor Government, recalled the fact that the alliance of 1921 broke down at the critical moment; he denounced the present proposal as coming from a minority of the extremists of the organization. The policy of Labor, as expressed at this conference, seems to be that of conciliation with capital rather than that of antagonism. Certain of the engineers' representatives professed themselves pleased with the negotiations being carried on between their union and the employers concerning an increase in wages. Conferences were also being carried on, it was asserted, by railroad men, shipbuilders and some sections of the miners in regard to wages, hours and conditions of work. The more moderate representatives, accordingly, were opposed to a plan which would endanger the prospects of industrial peace by the formation of an organization which might possibly induce a deliberate industrial war.

Italy.—On Tuesday, June 2, the important announcement was made in the Chamber of Deputies by Finance Minister de Stefani, that a group of Italian

Morgan Loan to Italy

banks, headed by the Bank of Italy, had received a grant of credit by J. P. Morgan and Company of 50,000,000 dollars. This sum, the Finance Minister observed, would be used to check the fluctuations in the Italian exchange. The bank rediscount rate was raised from six to six and one-half percent, and interest on treasury bonds from four to four and one-half percent. This announcement was not received with any great enthusiasm in the Italian Chamber, which was not surprised, however, at the development. It had been the Fascist boast that the Government did not have to resort to any foreign loans to settle its finances; his boast is now ended. In America the opinion is that this shows a readiness on the part of Italy to meet her financial obligations to this country.

Lithuania.—At the time of the ratification of the Concordat between the Holy See and Poland momentary disturbances took place, originating in an objection against certain points of the Concordat which it was thought slighted the interests of the Lithuanian Republic. This incident was quickly closed, and Lithuanian authorities at once expressed their regret to the Vatican, while the Holy Father was no less eager on his side to make known his fatherly affection for them. In connection with this incident the English Catholic News Service calls attention to the fact that Lithuania is in reality a Catholic Republic, in the sense, at least, that eighty per cent of its population is Catholic, the remaining part being made up of Jews and Protestants. The President is a Catholic and the majority in the *Sejm*, or Parliament,

A Catholic Republic

is also Catholic. The three parties who make up this parliamentary majority are the Christian Democrats, the Confederation of Peasants, and the Workers Confederation. There is an excellent Faculty of theology as well as of philosophy at the national university, while many Catholic professors are to be found in the other Faculties. The little country further possesses twelve Catholic high schools, in some of which the teachers are Religious, but is less well equipped with technical schools. Catholics support two daily papers, the *Rytas* and the *Lietuva*. In addition there are seven Catholic weeklies and eight monthlies.

Rome.—Once more the dome, facade, portico and obelisk of St. Peter's were gorgeously illuminated on the occasion of the canonization of the Curé d'Ars and of John Eudes. Scores of

*Two
Canonizations*

thousands came from all parts to St. Peter's to witness this wonderful spectacle. All the highest spots in Rome were thronged with crowds eager to behold the fascinating beauty of these illuminations. But all this external splendor was only a faint reflection of the glory cast about the two humble priests who on that day, May 31, were crowned with sainthood by the Church. At the canonization ceremonies themselves, which were performed by the Pope, St. Peter's was filled with the usual throngs to the utmost of its capacity, about 70,000 persons being able to witness these solemn rites. It is further estimated that from France alone 30,000 visitors had come to see the glorification of these two men who represent to the world all that is best in the France of the present and the past. But God's saints are not for one country or one time, and the vast multitudes gathered at St. Peter's had come from all the ends of the earth. No fewer than about 15,000 Americans are thought to have been present at these last canonization ceremonies for the Holy Year. A series of beatifications will now still take place, closing on July 12 with the beatification of the Venerable Peter Julian Eymard, Founder of the Congregation of the Most Blessed Sacrament. On Sunday, June 7 the first of these remaining ceremonies took place when the Foundress of the Congregation of the Perpetual Adoration of the Blessed Sacrament, Venerable Marie-Micheline of the Blessed Sacrament, was declared "Blessed."

Spain.—Reports of numerous bomb plots against King Alfonso have been reported. According to the dispatches a bomb was found in the Barcelona

*Plots Against
the King*

Cathedral just before the attendance of the King there for Mass. Another bomb exploded outside a Barcelona hotel the day after a party had been given

there in honor of the King. A great bomb of 175 pounds had been placed near the railroad between Barcelona and Madrid, fixed with mechanism so as to blow up the royal train. It was discovered several miles outside Barcelona. Because of these developments the sovereign's return to the city has been postponed. Fourteen persons have been arrested in connection with these plots. They are all young students and functionaries, members of an extremist Catalan group, who passed as a literary organization. Many reports referring to the above were carried into France by travellers returning from Spain.

Switzerland.—The draft of the proposal for the control of international trade in arms continues to be modified and deleted by the representatives of the contending nations. The delay in

*Geneva
Conferences*

reaching any agreement on essential matters seems to be due to national fears about the concealed armaments of neighboring countries. On June 1, recommendation was made by the Legal and Military Commissions to eliminate eleven articles dealing with sanctions and war-time zones from the draft. The question of outlawing the use of poison gas in warfare, referred to in our chronicle of last week, was again discussed on June 6. Theodore E. Burton, of the United States delegation, proposed that a protocol, based on Article Five of the Washington Treaty, be drawn up by the Arms Conference. In the event that such a proceeding be found impossible, he asserted, President Coolidge "will be glad to extend an invitation for a meeting in Washington with a view to framing a convention for the prohibition of the use of asphyxiating gas warfare." After lengthy discussion by the representatives, the proposal was adopted unanimously that the protocol should be drafted. So many reports have been made by the numerous commissions and sub-committees in the closing days of the session that the Arms Traffic Conference found difficulty in completing its work before the meeting of the League Council on June 8.

Of unusual interest and historic value is the article "Our Jesuit Martyrs," written for our next issue by the Rev. John J. Wynne, S.J., Vice-Postulator of the Cause of the Martyrs.

What the Feast of St. John the Baptist means to French Canadians will be set forth in a descriptive and interpretative article on "Quebec's National Feast," by E. L. Chicanot.

An English correspondent tells of the conclusions regarding Irish immigration into England which Dean Inge has drawn from our American immigration laws.

Rout of the Oregon Law

PAUL L. BLAKELY, S.J.

ON March 31, 1924, the Federal District court sitting in Portland, Oregon, granted an injunction at the prayer of the Hill Military Academy and of the Sisters of the Holy Names of Jesus and Mary, against the Oregon school law, on the ground that this legislation destroyed certain rights guaranteed by the Constitution. Appeal was taken, and on June 1, 1925, the Supreme Court of the United States affirmed the decrees of the lower court by unanimous vote.

The first effect of the Supreme Court's act is to annul the Oregon law. It also makes impossible, at least for this generation, the school legislation contemplated in Michigan and other States, and all similar attacks upon the principle of freedom in education. Catholics may thank God for this decision. Had the Oregon law been upheld by the Supreme Court, the same law would have been enacted within a dozen States. But as in the Nebraska language law case, the Supreme Court again holds that within certain broad and fairly well-defined limits, the right and duty of educating the child belong to the parent, and that there is excluded "any general power of the State to standardize its children by forcing them to receive instruction from public teachers only." Dr. Dallas Lore Sharp and his followers who contend that the American ideal of democracy, set forth, doubtless, by the Constitution, must fail unless every American child is forced into a State school, may now take a vacation. Their educational creed not only finds no favor with the highest interpreter of the Constitution of the United States, but is declared to be at variance with "the fundamental theory of liberty upon which all Governments in this Union repose."

The decision was read by Mr. Justice McReynolds who also read the Court's decree in the Nebraska language law case. There were no controverted questions of fact,

he held; and no points of law not discussed in the lower court. The appeals were based on rights said to be guaranteed by the Federal Constitution. After a brief statement of the history of the Oregon law, Mr. Justice McReynolds reviewed the findings of the Federal District Court. It was there ruled that the Fourteenth Amendment guaranteed appellees (the Hill Military Academy and the Sisters) against deprivation of their property without due process of law; it was declared that the right to conduct schools was property "and that parents and

guardians, as a part of their liberty, might direct the education of children by selecting reputable teachers and places." It was further ruled that the schools seeking relief "were not unfit or harmful to the public, and that enforcement of the challenged statute would unlawfully deprive them of patronage." The Justice then said:

The inevitable practical result of enforcing the act under consideration would be destruction of appellees' primary schools, and perhaps all other private primary schools for normal children within the State of Oregon.

Appellees are engaged in a kind of undertaking not inherently harmful, but long regarded as useful and meritorious. Certainly there is nothing in the present records to indicate that they have failed to discharge their obligations to patrons, students, or State. And there are no peculiar circumstances or present emergencies, which demand extraordinary measures relative to primary education.

The decision then recites the paragraphs to which I have referred as "Our Bill of Rights."

A complete account of the case of *Meyer v. Nebraska*, upon which the Supreme Court apparently rested in this decision, may be found in *AMERICA* for June 16, 1923. In rejecting the Nebraska language law, which forbade the teaching "of any subject in any school to any person in any language other than the English language," the Supreme Court said in its decision (June 4, 1923) read by Mr. Justice McReynolds:

Our Bill of Rights

"Under the doctrine of *Meyer v. Nebraska* (262 U. S. 390), we think it entirely plain that the act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control.

"As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by legislation which has no reasonable relation to some purpose within the competency of the State. The fundamental theory of liberty upon which all Governments in this Union repose, excludes any general power of the State to standardize its children by forcing them to receive instruction from public teachers only.

"The child is not the mere creature of the State. Those who nurture him and direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties." (*Supreme Court of the United States, June 1, 1925*).

Corresponding to the right of control, it is the natural duty of the parent to give his children an education suitable to their station in life; and nearly all the States, including Nebraska, enforce this obligation by compulsory education laws. . . .

The plaintiff in error taught this language [the German language] as part of his occupation. His right thus to teach, and the right of parents to engage him so to instruct their children, are, we think, within the "liberty" of the Amendment.

Evidently the legislature has attempted materially to interfere with the calling of modern-language teachers, with the opportunities of pupils to acquire knowledge, and with the power of parents to control the education of their children. . . .

That the State may do much—go very far, indeed—in order to improve the quality of its citizens, physically, mentally and morally, is clear. *But the individual has certain fundamental rights that must be respected.* (Italics inserted).

What one of these rights was is made plain, both from the two Supreme Court decisions here cited, and from an animated series of questions put by Mr. Justice McReynolds to Mr. Arthur F. Mullen, of Omaha, who won a splendid victory in the Nebraska case. The Justice had interposed, although the matter was not then before the Court directly, to catechize Mr. Mullen on the right of the State to "require all children to attend the public school. You will admit that, will you not?" he asked. (Cf. AMERICA, June 16, 1923).

Mr. Mullen. I do not admit that.

Mr. Justice McReynolds. You do not admit that?

Mr. Mullen. I do not admit that. I deny that a State can, by a majority of the legislature, require me to send my child to a public school. . . . [No] legislative majority can by its mere fiat, take my children and require me to send them to a public school, and have the course of study absolutely controlled by the State. I deny that any such power exists under a constitutional government. That question is at the base of this case. It is a blow at education; it is striking down the principle that the parent has control over the education of his child. I deny the power of a legislative majority to take a child from its parent.

The right of a man to communicate with his family and the right of a man to give religious instruction to his children; the right to be free in his home; the right to maintain private educational establishments, and in these matters to be let alone—surely these rights are "privileges and immunities" protected by the Constitution of the United States.

And in these contentions the Supreme Court then ruled, as by its decision in the Oregon case it has again ruled, with Mr. Mullen. Commenting on the Nebraska case I wrote two years ago, "The most important effect of the decision is that it will nullify, as in conflict with the Fourteenth Amendment, the Oregon law and all legislation which destroys the recognized right of the parent to send his child to the school of his own choosing."

To forecast what the Supreme Court may or may not do is generally a hazardous undertaking, but it was not in the Oregon case. Reviewing the history of this iniquitous legislation, so utterly out of keeping with our traditions and with the spirit of the American Constitution, one can only marvel at the brazen assurance of the Klan and of the Masons who attempted to foist it upon the people of Oregon.

The Throes of Bulgaria

A. CHRISTITCH

RECENT events have brought Bulgaria into unenviable prominence before the entire world. M. Kalfoff, Bulgarian Minister for Foreign Affairs, scarcely recovered from the wounds received in the bomb outrage at Sofia Cathedral, started to visit the capitals of Europe on a painful and thorny mission. His plea for Bulgaria's augmentation of her fighting forces was foredoomed to failure. While the enormity of a dastardly deed, perpetrated in a place of worship, the mass-murder in the great Cathedral, is everywhere recognized, the idea of keeping order in a country by means of an army recruited from the people itself, is repugnant to many, apart from the dangers it presents. At all events stringent military restrictions have now been placed by the League of Nations.

Although Bulgaria suffered little during the war, and unlike her Allies, Austria and Germany, was spared the pangs of hunger, she has suffered severely by loss of prestige abroad and smouldering civil war within. The admixture of Tartar blood in a race which claims, and rightly, to be mainly Slav, became terribly evident in the series of political vendettas now a common feature of public life. From the time that Bulgaria's destinies were confided to that most disastrous of all renegades, a renegade Catholic, Ferdinand of Coburg, the country has never been free from shocks, disturbances, and political crises.

A fault with far-reaching consequences was the attitude assumed after the successful Balkan war of 1912 against the Turks, in which Bulgaria had manfully taken her part. She laid claim to more than her due share of the spoils, and listened to the insidious propaganda of Ferdinand's foreign supporters, who actually fed his over-weening ambition by holding out prospects of his ultimate possession of Constantinople. Beaten to her knees by her Allies of yesterday, she nurtured plans of revenge; and when the great war came took her chance on the side of the Central Powers.

With the Armistice came a change. King Ferdinand fled to Coburg, placing the burden of a chaotic kingdom on the shoulders of the gentle, inexperienced Boris whom he had robbed in infancy of his Catholic birthright. Stambulisky, the peasant leader, who had been imprisoned at the outset of the war for opposing Bulgaria's unnatural alliance, now took the reigns of government, and proceeded to rally the rural elements—backbone of Bulgaria—to the work of internal appeasement and reconstruction. The impeachment of Ferdinand's party was inevitable. Many ex-Ministers were sentenced and interned. Stambulisky's rule was arbitrary and harsh; but its memory has been effaced by the severity of the reprisals that followed when Ferdinand's adherents by a military revolution again put themselves in authority.

This junta is still in power, after having summarily massacred the peasant Premier, Stambulisky himself, and executed a great number of his partisans. To those who had watched with amazement the silence and apparent passivity of the agricultural population devoted to Stambulisky, the Cathedral outrage came as a revelation of that gruesome, vindictive mentality peculiar to those with an Asiatic strain. The average Slav, be he Pole, Russian, Czech, Serb, or Croat, does not practise the vendetta; but sins rather, even in the courts of justice, by too great leniency. Seldom a hardened criminal himself, he will bemoan his own lapses, and those of his fellow creatures. Vengeance for personal injuries does not belong to his code, as it does to that of the Bulgar or the Albanian who never allow murder to go unpunished. The retaliatory system now in full swing in Bulgaria has already deprived the unhappy land of its leading men, regardless of their individual non-participation in direct murder, or of their past services to the country.

The adherents of the murdered peasant Premier, Stambulisky, who escaped a like fate by flying abroad, have issued a manifesto in which they disclaim once again any connection of their late leader, or of themselves, with Bolshevism. These exiles contend that the brutal assassination of Stambulisky, of Daskalov (shot in the streets of Prague where he was Bulgaria's accredited representative), of Duparinov, of Petkov, and thousands of Stambulisky's Peasant Party, inaugurated the series of sanguinary reprisals now devastating Bulgaria.

Terrorism begets violence, and the outrage in the Cathedral was a retort for the wholesale burning of villages decreed by the Tsankov Government. The military clique which came to power in 1923 by the murder of Stambulisky, and compelled the unfor-

tunate King Boris to accept its nominees as Cabinet Ministers, will never succeed in pacifying Bulgaria.

There is no attempt here to exculpate the agricultural Party, "persecuted and decimated," from complicity in the Cathedral outrage. The signatories wish to call the attention of the world at large to the misdeeds which lead to such outrages. One is forced therefore to conclude that there is no remorse for such retaliatory crimes as the assassination of Mileff, the ill-fated Minister appointed to Washington, of Gheorgieff, likewise cut down in the streets of Sofia, and of other notable partisans of the Tsankov Government.

The outlook for Bulgaria is indeed black so long as the "eye for an eye and tooth for a tooth" law continues to prevail. Whether or not Bolshevism is partly responsible for Bulgaria's internecine warfare, there is no doubt that its doctrines find a fertile field in the distraught kingdom, and that such conditions are highly disquieting to Bulgaria's neighbors.

How, it will be asked, does religion fare in this ghastly turmoil? The State Church of Bulgaria, which emancipated itself from the rule of the Greek Patriarch at Constantinople half a century ago, does not seem to exercise any moral influence over its flock. The Catholic minority, divided under the jurisdiction of a Capuchin and a Passionist Bishop respectively, has a number of Catholic educational and charitable institutions steadily pursuing their work. Protestant propaganda has been active here, especially since the war; but the mass of the people remain staunch Exarchists, religious convictions being in this case entirely subordinate to the pride of possessing a national Church, distinct from that of their racial antagonists the Greeks.

The Wise Saint of Ars

GABRIEL LUFT

THE Curé d'Ars, henceforth to be known for all times as St. Jean Baptiste Vianney, was wont to say that God had chosen him because of his lack of intelligence and that if God had known of a better oaf anywhere else in the world, He would have chosen the latter and would undoubtedly have performed greater miracles. Wishing in no way to diminish the Divine miracle which alone gives an adequate explanation to the prodigious life of the saintly Curé I shall dare contradict the pastor of Ars and all those who, up to date, believe that the Curé was not much better off mentally than a moron!

After a thorough study of the subject we shall doubtless be convinced that the Curé d'Ars was one of the wisest of wise men in his generation, his supernatural enlightenment often supplying for what was lacking in natural powers.

The Curé d'Ars loved science with the fervor of a savant. Even for Saints indifference towards learning has

never been esteemed as a virtue; the pure souls have a great desire to bathe in the warming light of truth and knowledge. Because the Curé d'Ars was not a Greek or Hebrew scholar does not at all argue that he was ignorant. Let us be reasonable. Who, after all, are we to talk of Hellenic or Hebraic literary culture, except as retailers? At this point the oft-quoted saying of Aristotle, about the man who realizes he knows nothing, might be applied to the humble Curé d'Ars and taken to heart by us. The *dernier cri* of our century is for pretensions and camouflage!

The holy Curé d'Ars was for ever on the alert to learn something that would increase his store of knowledge. He attached the greatest value to whatever contained a kernel of information. Not only did he strive to make his people virtuous but also proportionately literate. For this purpose he founded schools and directed them with the astonishing ability of a master founder and peda-

gogue. Again he used to disseminate good literature thinking that after instructing the heart in the path of virtue there was nothing more advantageous for his beloved people than to enlighten their minds with the rays of knowledge.

He was an excellent teacher, a fact well proved by his fortunate pupils. I say "fortunate" purposely, for a good teacher is a "rare bird" in any town as small as Ars in France. He was in his own way a great theologian, solving by his spiritual insight with a rare mental perspicacity the most difficult cases of morality. He was, in the full sense of the word, an orator before whom the great Lacordaire, who adorned the pulpit of Notre Dame, Paris, had reason to humble himself!

The Curé attracted to himself the great as well as the small ones of this world. Among the former class we might mention Cardinal de Bonald, Mgr. Dupanloup, of the French Academy, and Ernest Hello, the philosopher. After the Curé's death these great men thronged to his burial, witnessing most publicly to the greatness of the pure soul that had winged its way to its eternal abode. These same intellectuals made pilgrimages in order to honor "one greater than themselves." Spiritual and psychological writers have not considered the Curé as a spent energy even though he no longer rubs elbows with sinners. They wrote books about the Curé, and so much so that today the total collection forms an important and formidable hagiographical list.

The Curé was well known for the finesse of his expressions. Much has been written about the "genius" of the Curé's language which has all the shades and colors peculiar to the typical Gallican mind.

That the Curé d'Ars possessed mental adornments, categorically denied him by those who are in blissful ignorance of the real man, may be an eleventh-hour revelation, but nevertheless it carries the seal and endorsement of sincere and impartial criticism. Hence it is that we have spoken above of the "genius" of the Curé's language. At the word "genius" you will probably say: "It smacks of the devotee's favorite figure of speech-exaggeration." How easily our nervous system is put out of order when so called convictions are mocked and junked. However it is far better for one to have a few sound convictions rather than many of a mixed character. Nothing is knowledge unless definite. Anything else may be housewife tales!

Whether you believe it or not, it is a fact that the Curé d'Ars was blessed with "noetic powers," as Charles Maurras would say, superior to ours and yet we dogmatize about the Curé and speak as if we had authority.

The Curé d'Ars is unconcerned about what is said of him from the viewpoint of "brains," but we who have studied him are anxious to square him against a host of men, all in good faith no doubt, who nonchalantly maintain that the Curé was as ignorant as the night is dark.

Read the sermons of the Curé d'Ars and notice the clearness, the definiteness of what he has said. Admire

the finesse, the sense of firm-footedness in matters most abstract, the natural poetry, the sound common sense, in fine, the rush of his analysis of the highest moral truths, the welding of the ideal and practical: all the characteristics that are to be admired in French Literature may be found in the mind of the Curé d'Ars. All these qualities were his just as the stars belong to heaven and the crimson blush to the rose. And yet the Curé d'Ars knew but one great school—Solitude. It is with him as with Pasteur: both are the purest products of French soil; it is the hoary genius of the nation that enlightened the one in the mysteries of nature and disposes the other for the mysteries of the soul and God.

It seems to me that a well-meaning world has acted very much like a certain young girl who, upon first seeing the Curé, whispered to herself: "Is that all!" She judged the man on the spot because, we presume, his walk was not stately, his cassock green and ripe with age and his shoes unwieldly and crude. Materialism! It is a poor standard that judges a man's real worth from the shabbiness and bagginess of his clothes. The young person spoken of immediately formed a mental equation disparaging to the humble Curé, but it was not long before the youthful visitor was convinced that the Curé d'Ars was no mental tramp.

Space forbids lengthy quotations from the Curé's works and for that reason I have decided to write down a few of his striking epigrams only. Now an epigram is not an easy thing to make and when well done shows that the author has mental eyes not at all myopic. I have read many authors and have enjoyed their sayings, but frankly no professional scribbler gave me as much esthetic satisfaction, in that way, as the shy Curé d'Ars who never dreamed of going to press.

Many of his sayings are incomparable. Thus I have read over and over again this gem: "Our tongue should be used but to pray, our heart but to love and our eyes but to cry." This very touching reflection sums up the Curé's own life. It is a fitting motto for the Trappist Fathers for they best exemplify it. Here is a thought one would think spoken by La Bruyère: "I know of two ways to become poor: one is to work on Sunday, the other, to rob our neighbor's property." The saintly Curé has maxims just as valuable as if Joubert the great had coined them. What is more encouraging for all of us than this doctrine of suffering so well preached in so few words: "Sufferings bring us to the foot of the Cross and the Cross to the Gate of Heaven." Even to compare some sayings of the Curé with the best of Pascal's is not rash. Are not the following two lines as forceful as any two found in Pascal's works: "There are some who do not believe in the existence of hell until they enter there." To picture a miser he paints a dying man exclaiming, as he kisses a beautiful silver cross: "Surely it weighs ten ounces." Balzac has something to that effect in one of his books but it may safely be said that the Curé d'Ars did not plagiarize!

The style of the Curé is luminous, colorful, dynamic and profuse with cameo-like phrases. His big quality as a writer is vision. His prose is woven with the finest poetry: a poetry which has its source in nature and sees in nature the symbols which bespeak the Creator. Realizing the many burdens of life the sympathetic Curé says: "There are trials that we bear as a cloak lined with thorns." And, ever practical, he gives us the ways and means to face life. For the distraught he points a nervous finger towards the House of God and says: "There

is a savory peace that flows from prayer just as juice from a ripe grape." At the sight of flowers he casts his piercing eyes towards heaven and exclaims: "For the soul truly united to its God it is always springtime."

There are doubtless some whose mental cells these sayings will not disturb, much less inflame. Such persons, we dare say, are not at all in a healthy critical state of mind. Whoever after reading the Curé d'Ars is not convinced that the Curé was one of the seven wisest men of his century, has failed to fathom him.

Plenary Councils and Catholic Schools

A. J. EMERICK, S.J.

DURING the course of this year an enthusiastic meeting was held in Gonzaga Hall, Washington, D. C., in connection with the work of the Washington Catholic Sodality Union's efforts in aid of Catholic rural education. Archbishop Curley presided and there were present 2,000 ladies of the Sodality Union. The hall was filled to overflowing with an enthusiastic audience. In his address, the Rev. John McCloskey recited the sacrifices made by the children of Medley's Neck to take advantage of Catholic education under the Sisters of Nazareth. Some of these children were walking four or five miles to and from school through mud and rain and snow; they rowed across the bay and then walked a distance of from two to three miles over most miserable roads. Even inclement weather did not deter them.

Such was one part of the story; the other was sketched by Miss Mary Mattingly, president of the Washington Sodality Union. In her report of what Sodalists are doing for Catholic education in poor missions, she showed they had contributed no less than the sum of \$8,175 in 1924 to Catholic educational work in the Archdiocese. In 1922, they contributed \$1,962 and in 1923, \$3,559. In 1924 the Sodalists had paid \$6,000 of the \$10,000 required to build the school at Hollywood and in 1925 they meant to wipe out entirely the debt on the school. The moral of this little story was pointed by Archbishop Curley when he said that if "the spirit of the Washington Sodalist Union could become contagious throughout the length and breadth of the land, Catholicism would grow by leaps and bounds." Let me here modestly yet plainly indicate our sacred duty in this matter.

It is now seventy-three years since the First Plenary Council of Baltimore promulgated the following exhortation:

Having attentively considered the unspeakable evils that usually come from our insufficiently instructed youth, we exhort the Bishops and through the bowels of the mercy of God, we beseech them to see that, in connection with each church in their diocese—*unicuique ecclesiae in eorum dioecesis annexas*—schools be built—*instituendas curret*; and if necessary and circumstances permit, let them provide the school with suitable teachers from the revenues of the church with which it is connected.

It is now sixty-nine years since the Second Plenary Council of Baltimore promulgated the following warning:

The best and only means at hand—*Optimum vero, immo unicum quod superest medium*—to meet these most dangerous and destructive evils—namely the deadly ruin of indifferentism and the corruption of morals—seems to be placed in this, that in all the dioceses, near every church—*unamquamque prope ecclesiam*—schools be erected, in which the Catholic youth may be impregnated as well with the useful arts as with religion and good morals.

It is now over forty-nine years since the following "Instruction" was sent to the Bishops of North America by the Sacred Congregation for the Propagation of the Faith:

The Bishops of North America are admonished to defend with every possible resource and endeavor, the flock committed to their care from a purely secular education—*ab educatione mere saeculari*. For this purpose, it is acknowledged by all that nothing is so necessary as that Catholics everywhere—*ubique locorum*—should have their own schools—*proprias scholas habeant*—and that these should not be less efficient than the public schools.

It is now forty years since the Third Plenary Council of Baltimore decreed:

Statuimus et decernimus—that near every church—*prope unamquamque ecclesiam*—where one does not already exist, within two years from the promulgation of this Council—*intra duos annos a promulgatione hujus Concilii*—a parish school shall be erected and ever afterwards—*in perpetuum*—be kept up.

In regard to the documents just quoted I would like to call the reader's attention to some unquestionable facts.

In the first place, never since the three Plenary Councils of Baltimore were held has there been gathered together in North America so distinguished and learned an assembly of Catholic prelates, theologians and clergy, or one better informed on the possibilities and resources of our country. These men laid the foundations of the Church in the United States; their names are as inseparably interwoven into the fabric of our beloved American Catholic Church as are the threads in some magnificent piece of tapestry or the parts in some precious mosaic. Their names are and ever will be as familiar in our American Catholic history as in our national history are the names of Washington, Jefferson, Adams, Carroll and the other great Americans, who were the architects of our great and beloved United States.

Secondly, in these documents is stressed the paramount importance of parish schools. The church and the school must be inseparable.

In the third place, a Catholic school must be built wherever there is a church. This was repeated in each document quoted. They are to be built not only in the cities and large towns but also in the little country villages, and in every place where there is a country mission church or chapel, in which people assemble for Divine worship. The documents read: "We beseech them to see that in connection with every church in their diocese, a school be built." "The best and only means at hand (to meet the dangers of our day) seems to be that in all the dioceses near every church, schools be erected." "Nothing is so necessary as that Catholics everywhere should have their own schools." "We decree that near every church, within two years from the promulgation of this Council, schools shall be erected."

In the fourth place, we have no reason to suppose that the well-informed body of men who made up the Plenary Councils of Baltimore would have insisted upon and decreed that anything be done that was impossible of accomplishment. These men knew better than any others what could be done. And yet, after all these years of waiting for the fulfilment of these admonitions, warnings, and decrees, what has been done for the poor country Catholic churches and missions? Have schools been built near every country church in the United States?

Looking over the Catholic Directory for the United States for the year 1925, without turning over many leaves, I can count country missions, up into the hundreds, where there is no mention of Catholic schools and the total number mounts up into the thousands. From an article that appeared some years ago in *AMERICA* it would appear that there were upward of 300,000 Catholic children living in country places who were deprived of Catholic education because there was no Catholic school near their country church. Yet these children have an inalienable hereditary right to a Catholic education.

To give the children in his archdiocese their right to a Catholic education, the Archbishop is taking down the above-quoted documents. He is brushing off the dust, and making them real energizing living principles of rural Catholic education. According to the *Baltimore Catholic Review*, the Archbishop states that in only two cases in his archdiocese are parish schools wanting where they should exist. The Washington Sodality Union's work is one of the means inaugurated by him for helping Catholic schools in poor country places. The same means that Archbishop Curley is using to supply Catholic rural schools, together with many other means that might be employed, are available everywhere over the United States.

Let us hope with the Archbishop of Baltimore, that "the spirit of the Washington Sodalist Union will become contagious throughout the length and breadth of the land."

"Then," as he says, "Catholicism will grow by leaps and bounds and every prelate in the United States can boast that there is not one rural Catholic mission in his diocese that is not provided with a Catholic school."

The Church Invokes Science

HENRY C. WATTS

TOWARDS the end of last year a scientific examination was made of the body of the Blessed Mariana de Jesús, a religious of the Mercedarian Order who died in 1624, and whose body is preserved incorrupt in the Church of Don Juan de Alarcón in Madrid.

Blessed Mariana was born at Madrid in 1565, her father occupying a minor official position in the royal household of that day. Entering the Order of the Mercedarians, Sister Mariana became renowned for the sanctity of her life; so much so indeed, that she was constantly besieged by the most exalted of the grandee families of Spain to be godmother to their children. She stood godmother, for example, at the baptism of the infant Duke of Alba, whose godfather on this occasion was Philip III.

Sister Mariana died in 1624, she was beatified in 1783. In 1624, a few months after her death, her tomb was opened and the body examined. It was found to be not only incorrupt, but to have retained such a freshness that the only sign of death was the absence of life, no other signs of mortification being observed.

The tomb was again opened in 1627, and the body on examination was found to be in the same state of perfect preservation. It was examined again in 1701, in 1765, and in 1783, the year of beatification; and on each examination the body was found to be entirely free from all signs of disintegration. The examination that has taken place recently, three hundred years after death, is of first rate interest, both from the point of view of hagiology and medical science.

The examination made in 1924 was undertaken by Dr. Tomás Maestre, Professor of Medical Jurisprudence in the Madrid Faculty of Medicine, who had been requested by the ecclesiastical authorities to report on the state of incorruption of the body of Blessed Mariana. The results of his investigations were made known by Dr. Maestre at a meeting held in the Capitular Hall of the Episcopal Palace in Madrid. There were present on this occasion the Bishop of Madrid-Alcalá, the Patriarch of the West Indies, Prince Lewis of Bavaria, who is himself a doctor of medicine; the Marquis of Zahara, the Marquis of Torrelaguna, the Count de la Oliva, and many other prominent personages.

Dr. Maestre began his interesting recital by stating that his report would be of an absolutely technical character. Doctors and scientists, he said, have to make their investigations along lines quite distinct from those of an ecclesiastical examination.

The report turned on two points: death and putrefac-

tion. After giving a description of the coffer in which the body of Blessed Mariana is preserved, and of the aromatic odor (*odor balsamico* are the actual words) which proceeds from it, the speaker went on to talk of the condition of the body, and of the precautions taken to identify and study it. Giving an account of the technical examination, Dr. Maestre said that the body was rigid and mummy-like in its articulations, and very light in weight.

It appeared to be covered with a thin rosaceous coating, suggesting soapiness, and with little black spots here and there. Certain portions were cleansed, and it was found that the rosaceous hue was actually that of the skin itself. The body was solid and complete in every way, all that was missing being certain portions of the funereal cerements that had been removed on the former investigations.

The head was large, said Dr. Maestre, and the ears excellently well preserved; spaces between the ribs had shrunk, an inevitable part of the advanced mummification. There were other signs present, which showed conclusively that there had been a period when the process of decomposition had actually begun.

As proof of the excellent state of preservation of the body, Dr. Maestre said that there could still be clearly discerned the marks of the severe discipline and mortification, which during her life Blessed Mariana had inflicted on herself.

As evidence that would have its value in any Process for canonization there were mentioned certain details, as that three years after death, in 1627, the body was identified by certain physicians and surgeons. Seven of these affirmed: that the body was incorrupt; that it was perfect and unmutated in any way; that its color was reddish; that it gave forth an aromatic odor, which might have been attributed to the moistness of its wrappings, but which was considered to be miraculous, and which later, in 1731, had increased although the body showed no signs whatever of ever having been embalmed.

Moreover, Dr. Maestre declared that there had been no process of desiccation, nor positive mummification; but that on the contrary the state of the body showed that it had been subjected to natural processes and had, in addition, retained a condition of moistness throughout the centuries. It is just here that the opinion of Dr. Maestre becomes of the highest interest.

For the Professor of Medical Jurisprudence stated it as his conviction that a living microbe had existed, conserving and reproducing itself in the body for three centuries. This he had succeeded in isolating in his laboratory, and it was his profound belief that it was this bacillus which had preserved the body and was the cause also of the aromatic odor.

All the preliminary signs of decomposition had shown themselves in the body of Blessed Mariana; then something had intervened, the process of decomposition was arrested and suspended by the living bacillus. Dr. Maestre

gave it as his opinion that this was the *bacillus butyricus*, discovered by Pasteur, which had come upon the scene early and had entirely arrested the action of the other destructive elements.

Thus far the scientific process and the scientific explanation. But the investigator of this phenomenon had something more to add.

Last of all—said Dr. Maestre—we have here a mystery which I cannot explain. My test tubes, my laboratory, are stricken with dumbness in the face of it. Whence came this microbe, which upset the whole natural process of decomposition? Every body, given conditions of moisture and temperature, is bound to decompose. But the body of Blessed Mariana de Jesús did not decompose. The *bacillus butyricus* explains the process; but what can explain the origin and continuance of the microbe throughout the centuries?

The spontaneous preservation of the body of Blessed Mariana de Jesús—said Dr. Maestre in conclusion—is a singular and extraordinary case, that can be qualified only as exceptional.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Religious Garbs That Lasted Fifteen Years

To the Editor of AMERICA:

Please use enclosed check for \$100, payable to your order, for conversion into a contribution for the Catholic orphanage at Linz in Austria, referred to on page 97, of AMERICA for May 9, 1925, under caption "Religious Garbs That Lasted Fifteen Years." Can you not use your efforts to increase the amount to fifteen or 150 times for these poor nuns who during fifteen years could not afford to renew their Religious garb?

Detroit.

C. N. D.

A Thirty-Thousand-Mile Pilgrimage

To the Editor of AMERICA:

A pilgrimage that involves an absence from home of from seven to nine months and the traversing of some 30,000 miles of land and sea is an event of epoch-making importance. Such a one set out from Melbourne on Easter Tuesday, under that commanding personality, Archbishop Mannix of Melbourne. The pilgrimage comprises about 300 people from every State in Australia, while New Zealand, some 1,200 miles distant from Australia by sea, sends her quota of seventeen. It is the first organized pilgrimage from the lands of the Southern Cross.

The Bishops of Wagga and Bathurst and many priests accompany the party, which consists mostly of the laity. Archbishop Cattaneo, the Apostolic Delegate of Australia and New Zealand, suggested the pilgrimage.

The advance party went by an earlier steamer but will rendezvous with the main pilgrimage at Lourdes. Ireland will also be visited. A sad feature of Archbishop Mannix's visit to his native land will be that his aged mother will not be there to receive her illustrious son as he hoped she would, for she died but a few months before the pilgrimage set out.

What an inspiration in the face of many disappointments in older lands must such a pilgrimage from the young countries washed by the long surge of the Southern Pacific Ocean be to the Holy Father! Even America is ancient compared with Australia and New Zealand. In these youthful democracies the

Church enjoys the utmost freedom and the progress within the life of one generation has been simply astounding.

Oamaru, New Zealand.

BERNARD MAGEE.

The Liturgical Movement

To the Editor of AMERICA:

I am very glad to see AMERICA opening its columns to letters on the liturgical movement. The wonder is that we have waited so long for a movement like this. May I be permitted to say that here in the St. Paul Seminary, during the past year, we have introduced the *Missa Recitata* as a practical step in the direction of becoming more familiar with the greatest of liturgical books, the Roman Missal. In the philosophy building all the students recite aloud, in this *Missa Recitata*, the responses which are ordinarily said by the Mass server; and also recite with the priest the *Gloria* and *Credo*, the *Sanctus*, the *Agnus Dei*, the *Confiteor* and the *Domine non sum Dignus* at the Communion.

Where the congregation knows Latin this is a very practical way of joining in the liturgy of the Church. It should be possible in all convents and in most colleges and higher schools.

The E. M. Lohman Co., of St. Paul, Minn., are now bringing out a beautiful edition for America of the "St. Andrew's Missal" by Dom Lefebvre. It contains a preface by the Archbishop of St. Paul. It is altogether in English and there is no reason why the ordinary Faithful should not become acquainted with the beautiful and sublime prayer of the Church through some medium like this.

It was Newman who wrote, while still a Protestant, as follows: "There is so much of excellence and beauty in the services of the Breviary that, were it skillfully set before the Protestant by Roman controversialists as the book of devotions received in their communion, it would undoubtedly raise a prejudice in their favor, if he were but ordinarily candid and unprejudiced" ("Tracts for the Times," No. 75; The Roman Breviary, p. I.)

He had himself received a Breviary from Hurrell Froude which he says he kept always on his desk and used constantly.

How much more would these words of Newman apply to the Roman Missal. I should like to see some historian write up in AMERICA, the efforts made by St. Canisius, S.J., to restore the liturgy, as no doubt a help to stem the tide of heresy against which he fought such splendid battles in his day.

St. Paul.

J. C. HARRINGTON.

The Protestant in a Catholic Church

To the Editor of AMERICA:

The discussions of the topic "Everybody Welcome" were very instructive and practical. Wayne Callow's criticisms of the seat-money collections at the door of Catholic churches is quite correct.

But what particularly attracted the writer's attention was a communication, "The Protestant in a Catholic Church" in the issue of AMERICA for May 23. The writer of that letter thoroughly grasps and explains the correct attitude of the Catholic Church towards the Protestant. It takes an intelligent convert to understand the problem. The burden of his argument is that the Catholic Church needs not to "hang out her shingle" and that the best way to deal with the Protestant is to leave him alone, not to bother him. Experience teaches that the correspondent is right. You can say all you wish to the Protestant, but if he is not ready, not willing to investigate, all is of no avail.

Personally I cannot lay claim to a vast experience along these lines, but I know something about the Protestant mind. We had a mission here. All were invited through the local paper, and not one came. True, a few ladies did come to the special instructions for women, out of curiosity, I presume, but that was the beginning and end of their attendance. Besides, they did not like the "special instruction," although the missionary was not too strict at all.

Another thing the writer would venture to say is that too much controversy in our Catholic papers is useless. He has in mind one very popular paper which would be much more useful if it contained more practical matter, more instruction along moral lines for Catholics.

This everlasting controversy is so much paper and energy wasted. You cannot convert a man by continually arguing with him, telling him he is wrong and the like.

True, this is a mysterious subject. Divine grace is needed to touch man's heart. It is a well-known fact that the non-Catholic will listen to a Catholic sermon, will even admit it was "a very good sermon," but there the matter ends.

So, once more I wish to congratulate Henry W. R. Van Coudenhoven on his intelligent explanation of what is the most practical method of dealing with the non-Catholic.

Iron River, Wis.

J. R.

A Colored Mission and the K. of C.

To the Editor of AMERICA:

A little over a year ago, the Atlantic City Council Knights of Columbus celebrated with banquet, music and dancing, the twenty-fifth anniversary of its institution. As such celebrations go, this one met the expectations of sociability and enjoyment. Eloquent speakers lauded the war-work of the Knights of Columbus, and in rounded and animated periods depicted the future greatness of the Order in this land of the free and home of the brave. The evening, with its varied pleasures and amusements, passed too quickly, the last dance was over, the jazz was silent, and the lights went out as the wearied but happy Knights and their charming ladies scattered to their respective abodes.

The affair was voted a pronounced success, and the gallant Knights were about to subside once more into calm complacency and await the next social event when a somewhat disturbing call suddenly reached them. A summons to serious action had been received—a message from the Bishop of the diocese praying the Knights of Columbus to signalize their jubilee year by coming to the assistance of the poor struggling Colored Mission at their doors. But at once the message was greeted with generous, and, apparently, hearty applause. Here was real work, not play, for the Knights of Columbus. An opportunity for service, definite, concrete, tangible, worth-while had been pointed out, and by whom? The Bishop of the diocese. Surely a sufficient guarantee that the object was commendable.

The pathetic story of the early beginnings of this Colored Mission reveals a poor black woman, blessed with the Faith, out on the city dumps toilsomely searching among discarded rags and other waste for a few sticks or pieces of coal with which to make a fire. Her poverty compelled her to make daily visits to these waste heaps, and while delving for the meager gleanings, she spoke of God and of the Church to the chance companions, poor as herself, who frequented that dreary place.

Gathering a few of them together in her crude and cramped lodgings she tried to teach them portions of the catechism, and although discouragements, that would cause one less resolute to cease all effort, beset her at every turn, this humble colored woman persevered in the work and was soon able to enlist the cooperation of the priests of the Holy Spirit Church. A few years passed during which time a mission for colored Catholics had been established, a property secured, the pastor of Holy Spirit Church appointed spiritual director and the handful of members were making efforts to secure funds to build up and develop their work.

But they were poor, money came in slowly, the rooms where they assembled to listen to the weekly instruction were too small to accommodate the increasing number. They had reached the

point where they would either go ahead and develop or disintegrate and fail. They had no money to build, and they saw no way out of their dilemma save through the charity of others. To fail would be a calamity. Ten thousand colored people live in this city by the sea, and the vast majority of them profess no religion whatever. What a field for missionary endeavor at our very doors!

But the Knights of Columbus responded to the Bishop's appeal: slowly and reluctantly in some instances, but promptly and cheerfully in others. Out of their own pockets they gave cash, not promises, amounting to more than \$5,000, with the gratifying result that as a consequence, the colored Catholics were so enthused and encouraged that they worked with renewed energy. The spiritual director, noting their increased zeal and earnestness, purchased a new property for them, incorporated under the title St. Monica's Parish, and will now soon begin the construction of a church, school and convent for the colored Catholics of Atlantic City.

So this was the way the Knights of Columbus down here by the sea completed their Jubilee celebration. Five thousand dollars may not be much for other Councils to raise, but it is a goodly sum to collect here, and it has been a substantial aid and great encouragement to our poor colored Catholics.

At all events, it is a step in the right direction.

Atlantic City.

FRANK J. ATKINS.

A Self-Sacrificing Pilgrim

To the Editor of AMERICA:

I am enclosing check for \$250, payable to your order. I had intended, on finishing up work here, to make the pilgrimage to Rome; but reading of the necessities of certain religious communities in Austria, have concluded that the money would be better spent in their relief.

By today's mail, a printed appeal has come from Father Westropp, in India. This may be a supernatural hint. I shall, therefore, leave the disposal of this sum entirely to your judgment, to be applied or divided as you wish.

Long Island

E. V. F.

Must the State Kill?

To the Editor of AMERICA:

It is very gratifying to read Father Blakely's lucid exposition of the time-honored question of capital punishment, in the issues of AMERICA for May 16 and 23. He aptly divides it into two phases, namely, has the State the right to exact this penalty, and, is it expedient in any particular case or period of its history to use the right. These two phases are commonly confounded.

On reading Father Blakely's second article some questions obtrude themselves. The first is this. Who has the right to determine for what crimes this penalty shall be exacted? Presumably the State. Was England then justified in the last century in imposing the death penalty for more than 200 different violations of the law, some of them mere misdemeanors, such as poaching? Was France likewise acting within the natural and moral law, when in 1871 it placed no less than thirty crimes on the capital list whereas now it has only two? The conclusion which opponents of the death penalty usually draw is that Governments the world over have long since realized that they have exceeded the powers given them by the natural law, or that they are now convinced of the utter futility of this punishment. Hence they have abolished it, or are contemplating doing so. It is no longer a deterrent. It never was so. Life imprisonment has also proved to be none. Whither then shall we turn for repression of enormous crimes? Certainly not to the indeterminate sentence. Other suggestions have been advanced too, but they seem to lead us nowhere.

After all, one might ask after reading Father Blakely's article, have our State Legislatures the right to kill, if we have no experimental knowledge in the United States whether legal executions or even life imprisonment have any deterrent effect on prospective murderers? If these penalties may meet the ends of justice or may possibly not do so, have the States a right to experiment with numerous lives? Where is the proof for the existence of this right? For if "a lighter punishment" says Father Blakely, "than either of these will suffice to conserve the authority of the State, respect for the law, etc., the State is not justified in inflicting a heavy punishment." This is precisely the stand taken by opponents of capital punishment. A lighter and more humane penalty, they say, will amply suffice and you have never disproved the statement. Hence, the State has no right to kill.

Capital punishment, if properly administered, and at times when enormous crimes are prevalent, will invariably act as a powerful deterrent and reduce these crimes. It has always done so. The practise of nations throughout the world's history bears testimony to this; else they would have abolished capital punishment long ago. At times when criminality is at a low ebb, or when there are notable redeeming features in a particular criminal act or in the criminal himself, there is ample room for executive clemency or for a temporary and complete suspension—not abolition—of the penalty. It is vain to expect that all homicide will cease as soon as we begin to hang the murderers. There exists as yet no panacea for all crimes. By denying the effectiveness of capital punishment or calling it into question we undermine, it seems to me, our only argument for the State's right. For the retributive character of capital punishment, that is the re-establishment of justice, has not been stressed as an argument. Besides, it seems better not to do so since it is not very convincing. In human justice the penalty need not in every case be adequately proportioned to the guilt.

There are other questions suggested by Father Blakely's article. Why do Governments insist on this penalty when one of their subjects, an official of high rank or a prince, let us say, has been assassinated in a small and weak foreign country? Why is Mussolini planning to resurrect this penalty after it has slumbered in the Italian penal code for well nigh forty years? The only answer would seem to be that there are times and there are criminal acts for which death alone is considered an effective deterrent and a fitting retribution. These views have been deeply rooted in the minds and hearts of governments as well as people since the beginning of the world's history. They re-assert themselves whenever a particularly atrocious crime is committed, as, for example, that of the two Chicago youths not so long ago.

Washington.

PHILIP H. BURKETT, S.J.

"America" All But Suffices

To the Editor of AMERICA:

To me AMERICA is of great and practical value. Some while ago, to the end that I might detach myself more definitely from the world in which I earn my weekly stipend, I gave up buying and reading the secular dailies. Immediately AMERICA became my most important medium of contact with affairs. And before I say how much my debt of gratitude is, let me proclaim that giving up the dailies is the most amazing way of putting an extra hour into the twenty-four, for I had found the day not long enough for all that had to be done.

Apropos this used to go around: "Lost: A priceless hour, set with sixty jeweled minutes, etc. No reward is offered, for it is gone forever, etc." Well, I have found that priceless hour, and with it the peacefulness of not having to drag my eyes through the viciousness and lewdness of the printed page.

Chicago.

M. B. S. W.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

Saturday, June 13, 1925

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The Supreme Court Speaks

FEW cases have attracted the attention that has been centered for months on the Oregon school law. It was well known that disinterested zeal for the spread of the means of education had not the slightest connection with the movement in Oregon which put the law on the statute books. Primary education in this country is not so far advanced that it can dispense with the services of fully qualified teachers who make no financial demands upon the State, and with the devotion of that larger group of men and women who are willing to build schools and maintain them at their own expense. It was not interest in the training of the child, but bitter hatred of the Catholic Church which brought this iniquitous law into being.

But apart from these deplorable manifestations of bigotry, other considerations made the case before the Supreme Court a topic of absorbing interest. The principles at stake were momentous. Does the child belong to the State, in the sense that the State may disregard the wishes of his parents and force him to attend a State school? Is there no restriction upon the authority of the States to administer and direct education within their respective jurisdictions?

Had the Supreme Court sustained the Oregon law, a tremendous field of power not only over the child but over his parents would have been opened to the States. It has never been contended in this country that the State alone might conduct schools, and it has always been admitted that the ultimate control of the training of the child resided in the parent. The decision of the Supreme Court maintains the plain guarantees of the Constitution, and is wholly in keeping with the unbroken tradition of the American people. Our first State paper, the Declaration of Independence, opens with the assertion that certain

rights are sacred and must forever be respected by Governments, which indeed are formed to protect them. For these rights do not exist by grant of the State. The State did not concede them and the State may not cancel them. They belong to man not because he is a citizen, but precisely because he is a human being, and they are rooted in the nature given him by an all-wise Creator. If these rights exist, and their existence is fundamental to the American plan of government, it is impossible not to include among them the right of the father to control the education of his child. Had it been denied by the Supreme Court, as it was denied by the Oregon school law, no right would have been held sacred by the political philosophy which looks to the civil power as the source and sanction of all rights and duties. Man would then possess no rights whatever, but only concessions to be granted and withdrawn at the bidding of the majority.

The States have their undoubted rights, and it is of supreme importance to the general welfare that these be maintained in their integrity. But they have no control over rights which pertain to the individual by force of the natural law, or over rights ceded under the Federal Constitution. In a sense, the decision of the Supreme Court is a victory for the Catholic school. In a larger sense it is a victory over the forces which would make every American the abject creature of an omnipotent State. Now that the highest tribunal of the land has twice affirmed the natural right of fathers and mothers to control the education of their children, it is to be hoped that such attacks upon freedom in education, as are typified by the Oregon law, are at an end.

The President on Centralization

WHEN in his speech on Decoration Day the President said that the country did not need more Government from Washington but more good government in every State, he only said what serious students have been thinking for the last ten years. But if he means to hold that Federal intervention is justified whenever a State manages the affairs reserved to it by the Constitution, in a manner deemed improper by another State or group of States, he comes perilously near to a principle that puts an end to the dual form of government established by the Constitution.

It is probable that the President's language rather than his intention exposes him to criticism, since his obvious purpose was to attack the centralization which has been growing so rapidly during the last decade. Its chief effect is to weaken local independence by transferring to Washington duties which should be met and burdens which should be carried by the respective States. As the President admits, there has been far too much "looking to Washington for help," and too much oblivion to the truth that help from Washington, in matters reserved under the Constitution to the States, costs much and is worth little. It disarranges the whole scheme of government

contemplated by the Constitution. It assigns to Congress tasks which Congress was never intended to do. It hinders Congress from doing its own work satisfactorily. Disorder is certain to follow, and confusion is confounded by the multitudinous boards, commissions and departments, all expensive and few efficient, which spring up as centralization grows. And finally, as Senator Borah has shown, the extravagance which becomes almost inevitable at Washington breeds a similar lack of good financial sense in the respective States.

The leaders of both the parties have now expressed themselves in opposition to any further extension of the so called "fifty fifty" plan and other manifestations of an unhealthy centralization. Will they continue firm in this opposition? The Federal education bill will again be introduced in December, possibly with the clause authorizing the annual expenditure of \$100,000,000 for schools within the States, while other "fifty fifty" plans, notably those for road building and maternity aid, are rapidly expanding. In face of the protests registered by King, Reed and Borah, in the Senate, by Hoover in the Cabinet, by former Secretaries Hughes and Root, and by the President himself, can these schemes make further inroads into the Federal treasury and upon the constitutional principle of local self-government? The next Congress will tell.

In Memory of Marshall

THE passing of Thomas R. Marshall removes a singularly engaging figure from the field of public life. For four years he was Governor of his native State, Indiana, and for eight, Vice President of the United States. In this latter office, not inaptly compared to the proverbial bushel placed over the candlestick, he daily grew in fame and in the affections of his countrymen. For the man was transparently honest, and charitable without guile. People soon came to accept him as a genuinely disinterested public servant who wanted nothing in particular for himself and was always willing to use his time and influence to help his fellows.

He was witty, too, much in the manner of Lincoln. When two venerable Senators once nearly came to blows in the course of an acrimonious debate, Marshall suddenly brought his gavel down with a bang, and announced that he had a communication to make. It was during the war; Senators came hurrying in from the lobbies and cloakrooms in the expectation of listening to an important message, possibly from the President. The tenseness of the situation was broken when Marshall solemnly read a letter from a farmer back in Indiana who wrote that he had named the latest addition to his family after one of the angry Senators. On another occasion, a Senator well known for his ability to talk for several hours without saying much, arose in his place. After half an hour of prosing, a member on the other side of the aisle addressed himself to the Chair. "Mr. President, may I inquire

what business the Senate is transacting?" "Not an eternal thing," was the unexpected answer, for Marshall, while not taking his work too seriously, was a stickler for parliamentary decorum. But the suddenness of the reply took the unwelcome speaker by surprise, and he forthwith subsided.

Marshall was not a genius, but he was something that sometimes is better. Men who might be repelled by genius would listen to Marshall, and he told them many a homely truth that they needed to hear. As the years went on his constant preaching and practice of the gospel of tolerance, forbearance and charity won him a unique place in American life. Love of God, of home, of our fellow-men, of country, willingness to work for and to be spent for the things that are good and true, formed the usual theme of his public discourses. The flippant called them "trite," laughed at them, perhaps, and turned away lacking the courage to practise them. But the bulk of his countrymen heard him gladly. In an address, delivered at a high school commencement at Columbia City, Indiana, on May 20, he told his hearers that it was time to stop talking about the "Americanization" of the foreigner and to begin to insist upon the Americanization of the American. "The Founders of this Republic believed in the home and had faith in God. Education and the reaffirmation of our belief in Almighty God and His law are the only hope of the world." It was his last address.

Catholics will remember him with gratitude. He frequently addressed Catholic gatherings, and in times of stress when his words certainly were not calculated to conciliate political favor, he more than once expressed his appreciation of what the Catholic Church had done for the world, and his admiration for the Catholic system of schools. It is also consoling to recall that on at least two public occasions he spoke reverently and with affection of the ever-blessed Mother of Our Saviour.

That Tennessee Law

IT is somewhat amusing to note the two occasions which always stir our American editors to a hot defense of personal liberty. The first is when there is question of forbidding the sale of improper publications, and the second, when an effort is made to suppress an immoral play. Hence whenever your editor begins to mourn over the downfall of freedom, it is well to look for an Ethiopian concealed somewhere about the premises. There are exceptions, but they shine by contrast like a good deed in a naughty world.

Our editors are running true to form in their well-nigh unanimous denunciation of the famous Tennessee law. It might be thought that the direct effect of this statute was to hale to the stake every man in the State who had ever suffered himself to be addressed as "professor," and by this drastic procedure to put an end to all scientific study and investigation. Writing to the *New York World*, Dr. John A. Ryan, of the Catholic Univer-

sity, points out that the substance of the law has been misunderstood. It does not command anyone to do anything, and its one prohibition is directed against "theories which deny the story of the Divine creation of man as taught in the Bible."

Dr. Ryan is justified in asking the editor if he is in earnest in assailing this prohibition as "improper." For if it is improper to teach "fundamentalism" in the public schools, as it assuredly is, "it is equally improper to teach anti-fundamentalism, or any other religious doctrine, or any doctrine about religion, or any doctrine in opposition to religion." We have been led to believe that schools supported by the State must at least attempt to be neutral in these matters. "Those who defend the right to do what the law forbids, are in effect repudiating the principle that the public schools should be neutral on the subject of religion." But to teach what the Tennessee law forbids is an odd sort of neutrality. If it is "sectarian" to affirm the Divine creation of man, it is not easy to understand why the direct denial of this doctrine should be considered "neutral."

It is also amusing to note that the gentleman now under indictment for violation of the law is not, as the first reports seemed to indicate, a hoary sage who had passed a long life in passionate devotion to his mistress, Science. He is twenty-four years of age and his chief duties at the high school to which he was attached were those usually assigned to the director of athletic contests.

Columbus Discovers Richmond

IT is written by historians that on his landing in the New World, Christopher Columbus was received hospitably by the Indians. With the civic fathers of Richmond, his welcome is a trifle restrained.

The turmoil dates back to the time when certain Italian societies resolved to do public honor to their great compatriot. Their plans included the expenditure of \$20,000 for a statue, and the hope that the city would grant a small plot of ground on which it might be placed. The funds were collected, but their hope appears doomed. On application to the city council a tumult arose, not equalled since the Pied Piper appeared before the city fathers of Hamelin. True, Columbus happened to open the way to the discovery of America, but, unfortunately, he was not an American, but only a poor Italian, who had neglected to take out naturalization papers. Worse, he was a Catholic.

The modest proposal of the Italians was referred to the Committee on Utilities. By a vote of six to one, this body refused to sanction it. The Italians were struck dumb with amazement, but quickly recovering, they sent two orators to the next meeting of the City Council. The orators talked for two hours, and while no one appeared against them, the Council silently referred the matter to the Committee on Streets. Meanwhile a band of no less than 191 patriots, sensing the danger to the Republic,

sent a signed protest to the Committee on Streets. Its general tenor may be inferred from a statement made by one of the signers. "I don't believe in puttin' up statues to furriners," said this remarkable man, "and I don't see why we oughta begin with a Dago."

The capital of the Old Dominion and whilom capital of the Southern Confederacy has fallen upon evil days. Patrick Henry once walked through her streets to old St. John's, where his "Give me liberty or give me death" speech electrified the Colonies. Washington, Madison, Monroe, Marshall, Mason, Lee, are familiar names in Richmond, and in the center of that famous city stands the capitol, designed by Thomas Jefferson, a man who wished to be remembered by posterity for what he did to free the minds of his countrymen from the blindness and degradation of bigotry. "All Richmond is laughing at the Committee on Utilities," reports the Associated Press. Perhaps the citizens laugh, simply because they cannot find words which fitly express their humiliation.

Battling with Divorce

A HEADLINE in the Chicago *Tribune*, "Women Renew Fight for One Marriage Law" is somewhat misleading. The news story thus introduced reported a speech delivered at the biennial council meeting of the General Federation of Women's Clubs, held at West Baden, Indiana, by Mrs. Genevieve Parkhurst. What the speaker really proposed was not one law for marriage but a uniform law for divorce. After remarking that the State laws were "numerous, confusing and full of loopholes," Mrs. Parkhurst proposed an amendment to the Federal Constitution as "the only way to get uniformity."

There can be no doubt that many who advocate this amendment are working to make divorce harder, not easier. On the other hand, there are many who argue that since divorce is an accepted and even a laudable social device, it should be made even more available than it is at present. This view, unfortunately, seems to be gaining ground. When the religious associations and implications of marriage are rejected, the contract tends to become little better than a temporary arrangement, terminable at will. The real evil, then, is not the fact that there are various laws in the States, but that respect for marriage and its serious obligations is lessening.

Mrs. Parkhurst regrets that the Federation abandoned its work for a Federal amendment three years ago to fight for the child-labor amendment. Without any reflection upon the motives of the officials who control the Federation, it may be suggested that they can do far more toward remedying the divorce evil by attacking it in the States. There is no great wrong done in causing inconvenience to couples who make hasty and ill-advised marriages or who no longer care to live up to obligations voluntarily contracted. But a great wrong may be done society by tinkering with the Commission in order to obtain a uniform divorce law.

Literature

The Passing of a Great Romancer

THE recent death of Sir Henry Rider Haggard has removed a writer who will not soon be replaced. Haggard was a lawyer of ability, a statesman and an economist. Had he never written a line of fiction, he would have been accounted a man of distinguished attainments. But these attainments, excellent though they were, were not the chief cause of his fame and popularity. For that, his stories were responsible.

Henry Rider Haggard, the sixth son of William Haggard, was born in Norfolk, England, on June 22, 1856. After leaving school he was accepted as a clerk in the Foreign Office. At the age of nineteen, he accompanied Sir Henry Bulwer, as secretary, to Natal, and later served on the staff of Sir Theophilus Shepstone, the special Commissioner to the Transvaal. He was one of the officials who raised the British flag over that territory in 1877, and was appointed to the office of Master of the High Court of the Transvaal. When the Zulu War broke out, he became an officer in a gentleman volunteer corps that had been organized for service in Zululand. But his regiment was detained in the Transvaal because of the unrest that was growing among the Boers. During this period of his career he had splendid opportunity for observing the life and customs of those who were to figure in his romances. In 1879 he retired from the Colonial Service and returned to England, where he began the study of law. About the time that he was called to the bar, his first novel "Dawn" was published. Thereafter, the succession of his romances and serious books was constant. His interest in the social and rural problems of England was great; in 1902 he completed an extensive survey of agricultural conditions in Great Britain and wrote several volumes on the subject that are still consulted by specialists. He was knighted in 1912 and a year later made a tour of the world as a member of the Dominions Royal Commission. Becoming a member of the Empire Settlement Committee in 1917, he worked unceasingly on the intricate problems connected with Imperial emigration.

Superior persons may deny that Haggard ever wrote anything of enduring worth. They may allege that his works of fiction were chiefly blood-and-thunder tales laid in settings of historic nobility or fantastic impossibility, melodrama disguising itself in the buskin. How far this may be false and how far true, I am not prepared to say. But in spite of faults, which undoubtedly exist, his stories must always hold a certain charm for those who love a good and wholesome yarn told in a clever way.

Haggard's publishers divide his stories into two classes, novels and romances. In the novels, which deal with contemporary life and manners, Haggard achieved no great distinction. His style therein is neither better nor worse than the style of countless other writers who picture the

humdrum problems of modern society. It required the romance, the historical or quasi-historical story of adventure and mystery to show what he could do with words. He possessed that crisp style of narration characteristic of the best British authors who specialize in tales of action. His power in creating a picture of a vanished or a purely imaginary civilization was extremely vivid. His descriptions of African life, of the hardship and adventure of the jungle and veldt, of native craft and weakness, stand in a class by themselves.

Like so many non-Catholic writers, he was not free from a certain prejudice against the Church but this found expression in comparatively few instances. His most famous and successful romances take place in an atmosphere which is completely separate from Christianity but not antagonistic to it, in an atmosphere of ancient, pre-Christian paganism or of African savagery. He was fond of the mystery and ritualism of the old creeds, especially that of Isis. But in depicting these things, he did not transgress the bounds of propriety nor did he place in the mouths of his ancient priests any sentiments except those of the highest natural righteousness.

His weakest quality was the delineation of character. The persons in his romances do not change very much through the three hundred pages. Haggard was more anxious to tell how his characters acted under the stress of antagonism and adversity than how they thought or felt. But even here there are exceptions. To a person who has read the various books about Ayesha, or "She-Who-Must-Be-Obeyed," as she ultimately came to be known, one of the most interesting elements is the development of the simple Arab child into the deathless woman possessing all of the wisdom of ancient Egypt. The character of Allan Quatermain, with his mingled simplicity and shrewdness, of Allan's faithful native servant, Hans, and of the other persons who appear in many of the stories both in their present life and in imaginary previous incarnations, show very clever development and analysis.

Two of his romances deserve special notice. "The World's Desire," written in collaboration with Andrew Lang, describes some previously unpublished wanderings of Ulysses. From the internal evidence, it is hard to say just how much of the book may be attributed to Lang and how much to Haggard. Probably Lang is responsible for a lyric quality not found in Haggard's other works. But certainly Haggard may be credited with the many stirring descriptions of perils and fights. In the other romance, "Cleopatra," Haggard gives a very interesting picture of life in Alexandrine Egypt and proposes an ingenious, if improbable, reason for Cleopatra's desertion of Anthony at the battle of Actium.

With the exception of the above two volumes, Haggard did not restrict himself to characters who have been given

a certain traditional personality by history or literature. His historical romances are historical only in their environment. Even when he was picturing some chieftain or satrap or pharaoh who actually lived, the very remoteness and obscurity of the subject required extensive drafts upon Haggard's imagination. Where necessary, he was capable of conjuring up an entirely fictitious civilization and of giving it more vitality and interest than many other writers have been able to give to an actual point of place and time. His greatest accomplishment was the bringing of the marvelous and the ancient into surroundings of casual naturalness. He humanized the story of the quasi-occult just as Doyle humanized the detective of fiction. The reader of one of Haggard's romances feels that everything therein, even the Egyptian magic, is actually happening and that the characters could step out of the pages and converse with the reader without any sense of unreality or embarrassment.

On the whole, Haggard may not have been a great writer but he was a good one. Introspection, verbosity and vagueness, the very qualities which marred the otherwise superb art of a man like Conrad, had no place in Haggard's scheme. He knew exactly what he wished to say and he said it with the least possible effort. When he had said it, the reader knew what it meant and was glad to have his interest satisfied. To one who wishes to escape from the sordidness of reality into an enchanted world of fighting and craft and wonder and peril, Haggard will always show the way. He was not a poet. He probably would have been the last to have claimed that title. And yet he was one according to the concept of Shakespeare, because he gave "to airy nothing a local habitation and a name." DANIEL J. McKENNA.

EXALTAVIT HUMILES

Beware, my soul, thou do not urge
Ambition on, nor wrench the bars
That safely seal the desolate verge
Where beckon pride's phantasmal stars.
Their mockery can but work thee ill:
For when thy bitter goal is gained,
Luring will loom above thee still
Sheer icy summits unattained.
Stay! Stay! No further! turn aside!
Be humble! lest thy powers be spent
In arrogance unsatisfied,
And racked with gnawing discontent.
Know that thy Father broods above
Thy gentle thoughts; and to thy breast
Will fly the soft wings of the Dove,
If thou wilt only be at rest.
To thy distraught, unquiet mind
Do Peace and Joy but wait to come,
And Love who in thee hopes to find—
If thou wilt suffer it—her home.
Here is thy deepest wisdom: seek
No further ought of greater worth:
Be lifted up among the meek
Who have inherited the earth.

THEODORE MAYNARD.

REVIEWS

The Sacramentary. Volume I. By ILDEFONSO SCHUSTER, O.S.B. Translated by ARTHUR LEVELIS-MARKE, M.A. New York: Benziger Brothers. \$4.25.

In the Mass ceremonial of the early Church the choir had its books of antiphonal psalmody, the subdeacon had his book of lessons, the deacon his book of Gospels, and the celebrant, priest or bishop, had, in a separate canon, the text of his part of the Holy Sacrifice. Then as the other Sacraments were all, as far as was possible, linked with the Great Sacrament, the priests' ritual was called the *Liber Sacramentorum*, the Sacramentary. Under this title now appears the first of a four volume work on the Missal by the pen of a scholarly Benedictine prelate, Ildefonso Schuster, Abbot-Ordinary of St. Paul's Without the Walls, Rome. If the succeeding volumes maintain the standard set in the present one, priests and laymen interested in liturgical lore will give them a ready welcome. Tabloid treatises on the historic rituals of all the Sacraments (Eastern liturgies are but named), make up the bulk of the first half of the volume. The latter chapters develop the history of the Ordinary of the Mass and then treat in detail the Masses from Advent to Septuagesima. These are lodes that have been worked before, most of this matter being already available to English readers. However, the work is cast in fine historic perspective and packed with erudition very handily arranged. The copious quotations are gratifying, the source notes doubly so. The matter of "The Sacramentary" was arranged for platform use and traces of the lecture style now and then creep into the narrative. One finds himself wishing for a different format, larger type, and some of the elegancies of book-making. G. E.

Christian Monasticism. By IAN C. HANNAH. New York: The Macmillan Co. \$2.50.

Here is a book that covers in a summary manner the whole ground of an important factor in the history of civilization. The author possesses the first essential of the true historian: he is without small prejudice, and his sincere effort to be genuinely fairminded is worthy only of praise. Besides, he has that sympathy for his subject which makes for proper understanding. Thus it is that he has borne out the desire he expresses in the preface: "I trust that no word that I have written will grate upon the feelings of my reader, whatever his convictions or his faith." The work was not intended in any way to be exhaustive, but rather a practical handbook for the information of those who wish to know something about the development and work of "a great force in history." The author has covered the whole field from the ancient monks of Christian Egypt to the modern missions of religious congregations. Inaccuracies and misinterpretations sometimes occur; these, perhaps, are unavoidable, in one of different religious belief from those about whom he writes. The author has misunderstood, in spite of some excellent pages devoted to the Jesuits, the spirit of the Order when he says that the salvation of the members themselves is not emphasized, but only the salvation of the neighbor. P. M. D.

Dora Wordsworth: Her Book. By F. V. MORLEY. Boston: Houghton Mifflin Company. \$2.00.

Dora Wordsworth, pathetic daughter of the humorless William, is historically noteworthy for two things: she married a Catholic, a very anti-Victorian thing to do, and kept an album, than which nothing marked her more typically as a child of her age. The sequel of the latter, which engages the young Mr. Morley for a matter of 170 pages, runs as follows: Visitors at Rydal Mount being invariably collared and requested to sign in Dora's "Book," delicate but firm attempts at withdrawal, particularly when it appeared that Southey or Landor had signed just above, were overriden by the formula "For father's sake," and down went the

two or three necessary lines by yours truly, under the date m- so, d- so, 18- so-and-so. Thus came into existence a collection of hastily improvised verse, some of it clever, most of it about as stimulating as a modern postcard lyric. Mr. Morley's part in this business consists in perpetuating the verses and compiling information about the Wordsworths and their famous signatories at the time of the entries. His volume, alas! is almost three-quarters composed of excerpts taken from standard works, but as no one knows this better than the compiler who fears lest his "small cruise seem filled with borrowed oil," the critic is induced to give it a not wholly undeserved puff. Wordsworth, of course, is the type of Victorian whom one itches to club. His friends, for the most part, were different. To be sure, Mrs. Hemans, who is presented in these pages as the type of Victorian tomboy who read poetry in apple trees, would strike a modern as a bright particular star among the saints. But Lamb! marvelously genuine *bon vivant*! The chapter devoted to him contains the inextinguishable and Jovian tonic of a laugh.

H. R. M.

The Human Touch. Memories of Men and Things. By LYMAN P. POWELL. New York: G. P. Putnam's Sons.

Something of an evangel is this latest book of Mr. Powell. It preaches explicitly and, what is more, implicitly, that there is beauty and charm in kindness, that life's contacts are softened, sweetened, ennobled by the human touch. That much can the laziest reader learn. And for lazy readers does the book seem intended. It reports casually on twenty crowded years, telling more of the many notables whom it was the writer's privilege to meet and to know than of the writer whom the notables were so privileged as to meet and to know. There is in this book humor and wisdom, counsel and query, reminiscence and prophecy, appreciation and criticism, entertainment and instruction—all the richness and variety of the many-sided mind of a many-sided man. If it be great art in the game of life to carry the best that one's own generation has taught or learned on to the next, and there to retail it to suspicious and unwilling youth, if it be great wisdom to live one's life content with "just doing things for people," then Mr. Powell is both artist and sage.

L. W. F.

The Newer Spirit. By V. F. CALVERTON. New York: Boni and Liveright.

It is impossible to agree with a great part of the fundamental philosophy, the art principles and the theories of literary criticism presented so engagingly by Mr. Calverton. Nevertheless, it must be admitted that he has presented the position of those whom we must consider opponents in a clear and intelligent manner. In the matter of literary criticism, Mr. Calverton is hostile to the two schools of criticism of which he takes cognizance, the "moralists" and the "pseudo-esthetes." He proposes his own theory, the "sociological," as the only possible basis of criticism. Summarily, it is his claim that all literature has evolved, as the modern world has evolved, from aristocratic feudalism to the dominance of the bourgeoisie to the present supremacy of the proletariat. It is true that the sociological factor has influenced literature at all times; but it is myopic to assert incontinently that it is the only element or even the chief element. Current world and personal events exercise a decisive part in the development of an authentic author, as every literary critic admits. Mr. Calverton assumes that no critics make such an admission. His theory is not so new, not so much of a discovery as he seems to believe. And then, he rides his theory too hard. Outside of many violent generalizations, he expresses many views that are both correct and pertinent. In the course of the establishment of his theory, the author felt obliged to wander into the domain of philosophy. His ethical concepts, are false and illogical; his psychological views are fanciful rather than scientific.

F. X. T.

BOOKS AND AUTHORS

To the Honor of the New Saints.—Innumerable are growing the tributes of love and devotion to the newly declared Saint, "The Little Flower." Rev. John P. Clarke has already written "Her Little Way," and now he offers another charming little book, "A Rose Wreath for the Crowning of St. Thérèse of the Child Jesus" (Benziger. \$1.00). It is not a biography in the strict sense of cataloging dates and facts. But it is a true biography of spirit and purpose. In short chapters he shows how her influence is reaching out into the lives of the people of today. Father Clarke has told her story as it should be told, simply, sweetly and airily. He has interpreted her spirit as it should be interpreted, that of a little child leading the big world to a dearer love of Jesus.—Maud Monahan's short life of the Foundress of the Society of the Sacred Heart, "St. Madeleine Sophie" (Longmans. \$1.25), was favorably reviewed by Blanche Mary Kelly in an article published in the issue of AMERICA for June 6.—The Cause of Mary Aikenhead, who founded the Congregation of Irish Sisters of Charity, was introduced in 1921. Her biography, "The Life and Work of Mary Aikenhead," was mentioned with approbation in these columns last year. A smaller book of selections from the larger volume has recently been published, "The Teaching of Mary Aikenhead" (Longmans. \$1.00). This little book contains wise counsel and precept for those who are following closely in the footsteps of the Master.

A New Breviary.—Frederick Pustet Co. is the publisher of a novel type of Breviary, Ratisbon edition, designed as a convenience for traveling. In size it measures four and one-quarter by six and three-quarter inches. It consists of one single volume, bound in leather, containing the *Ordinarium*, *Psalterium*, *Festa Mobilia*, *Commemoratio Sanctorum* and *Preces et Benedictiones*. Pockets are provided in this volume for the insertion of heavy-paper bound booklets as they are required. One set of six booklets contains the *Proprium de Tempore*; another set of six includes the *Proprium de Sanctis*. The arrangement is very ingenious and, after a little use, should prove convenient. Type, paper, binding, are well up to the standard of the Pustet publications. The price is \$10.00 for Sheepskin and \$12.00 for Turkey Morocco binding.—Pustet has also published a new edition of *Officium Parvum B.M.V. et Officium Defunctorum*. This attractive little leather-bound volume, costing \$1.50, is neatly printed with legible type on good paper.

Serious Light Essays.—If the style is the man, it would be a pleasure to know Robert Lynd. His recent book, "The Peal of Bells" (Appleton. \$2.00), takes one to the heart of the man. Most artistically, yet artlessly, with exquisite prattle, he explores the heart's recesses, its loves and fears and hopes and longings. His *metier* is the informal essay, which always demands the revelation of the soul's secrets. These revelations come by way of New Year's bells, of wasps, of European hostilities, of puzzles, horses, patent medicines, solitude, "swearing off" smoking and the like: Out of his prose, out of the commonplace, he rises almost to lyricism.—After a strenuous battle with active life in which she was victorious in every skirmish, Nellie Revell was stricken with an illness that kept her motionless. For three years she was considered a model of patience and resignation; but she did not seem to improve in health. In the fourth year she again raised the battle-cry and began to fight her way back to activity. What her philosophy was and how she acted on it she tells in her latest book, "Fightin' Through" (Doran. \$1.50). Her words and example might be helpful to the sick; but one fears the consequences on nurses and friends. For Miss Revell believes that

a sharp fight with someone or anyone is a tonic for the mind and a sure weapon against the patient's greatest enemy, self-pity. This is an inspirational book and extremely diverting. It comes as a most pleasant supplement to her previous book of cheer, "Right Off the Chest."

Sociological Treatises.—The import of "Population" (Oxford University Press, American Branch. \$1.00), by A. M. Carr-Saunders, is evident from one of the closing sentences: "We have to make up our minds not only how many people we want but what kind of people we want in this country." The author belongs to that group of observers who are greatly disturbed by the fear that, unless some restraint is practised, the grandsons of the present generation will starve to death. Statistics and arguments from the more recent developments of civilized society, theories built on the scant facts of earlier periods, and guesses based on prehistoric discoveries are used to point the lesson of restriction and regulation. The conclusions, theories and guesses cannot be accepted unless they can be logically derived from more solid facts. Mr. Carr-Saunders writes most persuasively but with too broad a slant.—The author of "Crime in India" (Oxford University Press, American Branch), S. M. Edwardes, is the former Commissioner of Police of Bombay. He is, therefore, well qualified to write, as the sub-title states, "a brief review of the more important offences included in the annual criminal returns." Instances of only the more recent criminal offences are cited in the book and political crime is not dealt with. Special emphasis is laid upon the difficulties of the police in the fulfilment of their duties, because of the obstruction they so generally meet with from the people. In the final chapter on "Crime and Indian Aspirations," the conclusion is stressed that if the British system of law and order in India were to be supplanted by a nationalistic government, lawlessness could not be held in check.

Recent Textbooks.—Those having the duty of choosing textbooks for the classes of secondary schools will be interested in the appended list of recent publications: "Speaking and Writing English" (Allyn and Bacon. \$1.50), by Max Herzberg and William Lewin; "News Writing" (Allyn and Bacon. \$1.40), by Leo A. Borah; "Ways to Better English" (Ginn. \$1.36), Thomas H. Briggs and Isabel McKinney; "New Practical English for High Schools, First Course" (American Book Co.), by W. D. Lewis and James F. Hosie; "Two Thousand Spelling Demons" (Silver, Burdett), by Ward G. Reeder; "General Science" (Allyn and Bacon. \$1.60), by William H. Snyder; "Elementary Principles of Physics" (Allyn and Bacon), by Fuller, Brownlee and Baker; "Intermediate Algebra" (Allyn and Bacon. \$1.20), by Edward Edgerton and Perry A. Carpenter; "New First Course in Algebra" (Ginn. \$1.25), by Hawkes, Luby and Touton; "Latin Poetry" (Allyn and Bacon), by John W. Basore and Shirley H. Weber; "Five French Comedies" (Allyn and Bacon. \$0.80), by L. J. Setchanove; "Spanish Composition" (Allyn and Bacon. \$1.40), by Galland and Brenes-Mesen.—For elementary grades, the following books are to be noted: "First Reader" (Macmillan), by the Sisters of Mercy; "The Field Fourth Reader" (Ginn), by Walter Taylor Field; "Primary Games to Teach Phonetics" (Beckley-Cardy), by Anna Eliza Sample.—Teachers of music appreciation in elementary classes and Junior High Schools may find "Listening Lessons in Music" (Silver, Burdett), by Agnes M. Fryberger, an ideal textbook. It divides the ten grades into three main periods, marks the attainable objective in each period, shows what compositions best gain each objective, and formulates interesting methods for presenting the various compositions.

Paid in Full. The Annexation Society. Cruel Fellowship. High Noon. Lazarus. Unveiled. Ethan Quest. Sandalwood.

Ian Hay's story of the regeneration of a very bad man, "Paid in Full" (Houghton Mifflin. \$2.00), for the most part is English in its setting, with one chapter plotted in New York and Palm Beach during the war. It turns on the Enoch Arden theme with an essential modification. Denis had deserted his wife; but she pictured him to the children as a personage of heroic mould. Ultimately, he was a hero. Though the plot is improbable in many details, the narrative is pleasant and entertaining. A number of interesting people walk in and out of the chapters as naturally as they would walk in and out of a room, and their conversation sparkles.

A splendid story for an off-hour of a sultry afternoon is "The Annexation Society" (Knopf. \$2.00), by J. S. Fletcher. It is a detective story without a detective. Jimmy Trickett, in solving the puzzle centering in a dead goose, uses none of the stock in trade of your Sherlocks; he simply uses his eyes and his common sense to checkmate the Annexation Society, a band of thieves whose object is to steal art objects from the homes of the English nobility. While Jimmy is smashing the A. S., he is strictly attending to his chief business of winning a charming bride.

In "Cruel Fellowship" (Doran. \$2.50), Cyril Hume endeavors to arouse sympathy for a weak unfortunate who craves love and affection but who seems destined by fate to live in utter loneliness and to be tricked by man, woman and dog. The narrative follows the single thread of a thin career; it includes none of the tangled skeins of a well-constructed plot. The author periodical'y breaks into the story to explain the difficulty of composition, to interpret the attitude of his spokesman and to express his views on adolescence. Mr. Hume's second novel is neither so exuberant in language nor so excessive in sentimentality as his first venture in fiction.

Tales of romance and high adventure are not so uncommon that success in their composition should seem to be within the reach of every talented aspirant. "High Noon" (Stokes. \$2.00), by Crosbie Garstin, is filled abundantly with adventures, but they are neither high nor romantic. The hero has few of the qualities that the age of chivalry would sincerely praise. There is little to stir the blood or heat the imagination, and much less to arouse those emotions that literature has at all times the world over aimed at quickening.

An intensive and realistic study of dual personality is developed in "Lazarus" (Macmillan. \$2.00), translated from the French of Henri Béraud by Eric Sutton. Jean Mourin, after having apparently recovered from the loss of his conscious self essays to resume his normal life; eventually he comes into contact with a superimposed self and lapses back to his former state. Author and translator have done their work well, albeit they portray a chamber of horrors.

Marital unhappiness with a sensational sequel is the theme of "Unveiled" (Seltzer. \$2.50), by Beatrice Kean Seymour. It is a story presented as a diary written for two children whose parents were the chief actors in a drama that was sordid and unnecessary. One solid spiritual motive would have unraveled a tangle that all the cleverness of brilliant people failed to disentwine. But the novel would not have been so long.

Harry Hervey in "Ethan Quest" (Cosmopolitan. \$2.00), tells the story of a man who follows his dream. A little boy reads of the East, he hopes one day to taste of its splendor. Beauty is the lure, and to it everything—wife, home, duty—is sacrificed. The novel might well be called the madness of a dream. Most of the writing is artificial, only occasionally is it sincere.

Sickness, unfaithfulness, disordered affection and a sensational suicide combine with tireless dialogue to fill the usual number of pages in the improbable tale, "Sandalwood" (Macaulay. \$2.00), by Fulton Oursler.

Education

Politics and the Old Smith-Towner

THE promoters of the old Smith-Towner bill have been whistling so long to keep their courage up that the lips of many are set permanently in a pucker. The whistling began on or about November 18, 1918, one month after the bill was introduced, and a few of the hardest are still whistling. The group of Congressmen who consented to get in back and push have either (a) died, (b) retired to private life, or (c), to some other branch of the Federal service, or (d), concluded that at present Federal control of the local schools is far too dangerous for the game of politics. You can camouflage it with lace and tinsel, but it is full of dynamite and may blow up at any minute. And if there is one thing your politician hates, it is to be blown up or away from his job. Hence after nearly seven years of pleas that ranged from the preposterous to the pathetic, the old Smith-Towner-Towner-Sterling-Sterling-Reed Federal education bill still remains in committee. It may have had a few other names, but I think I have given them all. Few American children of seven are so favored.

I am well aware that the sturdiest of the whistlers will resent the charge that "politics" had any influence in the drafting of this bill. As for the drafters, I am willing to concede their innocence, but any one who believes that the bill's chief promoters would drop dead at the sight of a politician, is guileless enough to try to pay a New York taxi driver in German marks. The venerable assembly of schoolmen whose names are so often quoted with an air of solemn finality by Dr. Strayer, taking the bill as it came from the hand of the drafter, began to consider ways and means. Possibly, in their aloofness from the devil-take-the-hindmost policy of this busy world, they thought that if they handed it to a page, the boy would bring it back to them as a Federal statute creating a Federal Secretary of Education and authorizing Congress to appropriate \$100,000,000 annually to be distributed by the aforesaid Secretary. But as they tripped and stumbled up to Capitol Hill, these venerable men must have fallen in with a politician, who assured them that unless they had political backing they would save time by going back to where they came from and taking their \$100,000,000 blank cheque with them. What happened then is told by Dr. Charles H. Judd, Director of the School of Education at the University of Chicago in the "Bulletin" for April, 1925, of the Association of American Colleges:

Now what did those gentlemen do? Those gentlemen went up to Capitol Hill and saw Senator Smith [Senator Hoke Smith of Georgia]. Senator Smith said, "I have drawn some very good bills before this, and if you gentlemen want anything along this line you will draw this bill the way I drew my last bill." (p. 154).

This was shocking language for academic ears. One might have thought that the Senator from Georgia was a drummer with "a line" of suspenders or all-wool pant-legs which he had sold successfully, were it not for the

peremptory tone "You will draw this bill the way I drew my last bill." What were these venerable men to do? To begin with, they did exactly what Senator Smith told them to do, for Senator Smith had no idea whatever of introducing a bill which might oppose his pet Federal control schemes. So Federal control went into the bill, a Federal control that was plain, unabashed and so brazen that it must forever force the student to conclude that the venerable schoolmen who tried to foist it on the country either had not reached the age of seven by the Binet-Simon test or had never heard of the Constitution of the United States. And Federal control went so deep into the bill that it is found garbled and camouflaged but genuine, even in the latest edition, which bears the names of Senator Sterling and Representative Reed. Incidentally if the bill is introduced again in Congress another sponsor will have to be found, for Senator Sterling is now Editor Sterling on the pay roll of that curious combination of Kluxism and Southern Masonry known as the *Fellowship Forum*.

After the encounter with Senator Smith, the schoolmen fell in with another politician. "I will not vote for a member of the Cabinet," said this educator, "unless I can get some money for my State, and unless he can carry with him a very large fund of money." The atmosphere is getting decidedly unacademic; to those simple folk who believe that New York City is a sink of iniquity, it is the atmosphere of Tammany Hall when all the braves and sachems are on hand to squabble over the loot. But worse is to come. Having decided to equalize educational opportunity all over the country by drawing \$50,000,000 per year from the Federal Treasury, they concluded, in Dr. Judd's naive commentary "that they would be more likely to get it if Congress could be persuaded to give it to them." I confess that I fail to follow Dr. Judd. Does he intend us to infer that these school teachers had at first intended to beat the Secretary of the Treasury about the head with a blackjack and take the keys of the Treasury away from him? "They said," continues Dr. Judd, "'We had better get hold of Congress and find out what they like most.'" The language is as deplorable as the tone; it shows what is bound to happen when you keep company with a politician. Dr. Judd goes on:

Somebody said: "They will always fall for any legislation that has to do with rural communities. All right, we will put that in, it is a good thing," and the bill was drawn up specifying several topics, including rural education, on which you could spend the \$50,000,000, if you had it. But that didn't please all the members of the community in the United States. There was a group of people who felt that they could use the \$50,000,000, and they intended to have a say-so about it. (p. 165.)

Well, they argued up and they argued down, as Brer Fox has it, and as a result the pot of \$100,000,000 was split in a good many ways, but the first split was \$50,000,000 for teachers' salaries. And then there was a fight about including the Smith-Hughes Federal Board of Vocational Education, which vigorously resisted gentle

amalgamation or any kind of amalgamation (although it seems willing to come in now in this its day of almost universal disfavor) and about rating other agencies, of which some were as willing as Barkis, but wholly unacceptable to the Smith-Townerites. It was a pretty fight, but out of the ruck emerged the amorphous monstrosity, charged to the very guards with politics, known at present as the Sterling-Reed bill.

"It is an ungracious task to talk about a bill, especially when there is no necessity of talking about it," concludes Dr. Judd. The bill has been before Congress for nearly seven years, and the National Education Association and Mr. Hugh Magill have been telling us for nearly seven years that it would certainly be enacted next month. Dr. Judd now thinks it is as dead as Tut-Ahn-Kamen, and it ought to be said that Dr. Judd is an ardent advocate of Federal control. But I am not so sure. Even the word of the Masons of the Southern Jurisdiction fails to reassure me. The possibilities for loot are untold and while the politicians are at present busy in saying nothing, it may be taken for granted that they are aware of these possibilities. Whenever the proposal for a Federal Department of Education comes up, either with or without the authorization of a Federal fund to buy control of the local schools, I think it will be well to take a shot at it, if for nothing else to keep our hand in.

JOHN WILTBYE.

Sociology

A Postscript on Capital Punishment

IN a communication to AMERICA published on June 6 the Rev. Joseph J. Ayd, S.J., of the Fordham School of Social Service, courteously offers "a few comments" on my articles on capital punishment, appearing in the issues for May 16 and May 23. As I recognize in Father Ayd an authority on penology, I am more than gratified that he finds my arguments for the right of the State to take life as a punishment for crime "unanswerable." Father Ayd has given years of study to his subject, and he has that rare insight restricted, I think, to the zealous Catholic priest who has been a penitentiary chaplain. Brought in daily contact with fallen humanity in some of its most unlovely manifestations, Father Ayd won the love and confidence of prisoners and warders alike. Hence I should not dare to measure my knowledge of penology with Father Ayd's, and if I venture to comment again upon his kindly "comments," it is only in the hope of borrowing authority for my position by showing that it is not essentially at variance from his own.

My statement, "Juries cannot be justified in voting against the death penalty when the evidence shows that the accused is guilty of a crime punishable by death" is found by Father Ayd to be "very doubtful, to say the least." I was aware that in many States it is within the discretion of the jury to impose life imprisonment or the death penalty for certain crimes. My point was, however,

that no jury is justified in imposing a penalty not authorized by law, and I thought I had made this clear by my quotation from Koch. A jury is not a legislature. It is judge of the facts, and, in some jurisdictions, both of the facts and the law, but it is nowhere authorized to set aside the pertinent law with its penalties to make a new law with other penalties. When I used the phrase "punishable by death" I meant that precisely, not "punishable by death or life imprisonment." Taking the phrase in this sense, as Koch does, I am sure the Fordham professor will agree with me.

I am also told that in marshalling my arguments for the right of the State to inflict the death penalty, "there was an argument lying close at his elbow, staring him in the face, which, strange to say, he failed to use," and that was the argument from reformation. I hope that this is the only "missed step," as Father Ayd is kind enough to say, but I was well aware of my omission. As Father Ayd knows well, an editor is usually pressed for space; I thought it best therefore to restrict myself to a few from among many arguments at hand, a very embarrassment of riches, in truth, and to base my proof on the State's right of self-defense, and its consequent duty to take means adapted to that end.

I need hardly say that I fully admit the validity and force of the argument drawn from the reformatory effect of capital punishment. No Catholic who recognizes that death no less than life comes from God, and that a death which is painful and ignominious may for some be the means by which in His Providence the Creator brings the soul to Himself, can possibly deny it. My own experience, limited as it has been, brings the fact home with lasting conviction. Years ago it was my privilege to know, as a younger man can know a kindly elder, the Rev. Daniel McErlane, S.J., whose name is still spoken with reverence in St. Louis. It was said at the time of his death, truly, I believe, that he had accompanied more criminals to the scaffold than any other clergyman in the United States. What manner of man he was, was told by the late William Marion Reedy, editor of the brilliant, but now defunct, St. Louis *Mirror*, in his story of Father McErlane's funeral.

"Never did I see him that I did not think of Francis Thompson's poem in which he pictures Christ as the ineluctable 'hound of Heaven,' for that was the predominant trait of Daniel McErlane—he was a sleuth of souls.

"The so called 'lost' were the quarry of this loving pursuer. He was the friend of the jail-bird. He was the last support of the wretch going to the gallows. He sought out the ruffian in his lair brought low by drink or the diseases that flourish in the fast life or the foul, or by the crazy blow of some drunken or jealous or suspicious pal. He found the outcast by all others deserted and he comforted him. He made real to such men the God who to them had been nothing but an oath. He found them raving in

blasphemy and left them murmuring curiously half-forgotten prayers. Many were in the throng at his funeral.

"How he heard about the plight of the boys, and some of the girls, we never knew, down there in the realm of the rounder and the racketeer, but he always did. He was always on the go. The feudist fallen in some obscure ambush in a dive, who had known the priest from having met him in jail, wouldn't tell the cops who had 'done' him, but would say 'Send for McErlane.' And McErlane always came. Blacks as well as whites made their peace through him. Many of them whom he approached in jail and won by his gentleness to trust in him, used to keep in touch with him monthly afterward through the confessional. He was the confessor of all submerged St. Louis . . . Mostly thus he reconciled stray Catholics, but many were the converts he made. The man radiated so much goodness and love that the unhappy ones could easily argue therefrom to the greater, Divine goodness and love of which he told them. . . . He wrought miracles—at least I should so call them, in the transformation of brutes into human beings, who could love and pray and master themselves against their long-familiar and hard-to-be-shaken demons.

"Well did he deserve the tribute of the poor, the remade broken men, the recovered women, in the outpouring at his funeral. He had given his life for them and their kind. He showed in his own life that Christ was not a figment in a fairy tale. He was one who tried Christianity and found it to be no failure."

But this man whose knowledge of crime and criminals and God and grace was unique was a firm believer in the right and duty of the State to inflict the death penalty. He was not a pursuivant, not a soured bigot, but a man of great intellectual gifts whose kindly, gentle heart went out in pity to every form of human suffering. Yet I never heard him speak of the death penalty except as an agent of reformation. Theories had no charm for him, but he knew that the grace of God had won more than one soul on the way to the scaffold and even on it. Protestants or Catholics, Jews or atheists, he went with his "poor children" praying, and stood at their side offering all the consolation he could give, as the noose was tightened; but many a poor wretch walked with him with the regenerating waters of baptism still wet upon his brow. He once told me that the most fervent convert he had ever made was a gigantic half-savage Negro on whose soul was the responsibility for at least five murders. To him, as Reedy wrote, "there were no 'lost ones.'" Dear Father McErlane, humble, hard-working, loving, "jail priest"—his memory is a benediction. He taught at least one disciple to realize the reformatory effect of punishment, and Father Ayd has my thanks for warning me never to forget it.

P. L. B.

Note and Comment

Sanctuary of Our
Sorrowful Mother

THE Servite Fathers are steadily making progress in the realization of their plans for a Sanctuary of our Sorrowful Mother at Portland, Oregon. We are told that it is to consist of seven shrines in commemoration of the Seven Sorrows and a main sanctuary in which the complete devotion will be centralized.

The whole will form a place of pilgrimage and intense devotion to the Mother of God in testimony of her position and her power, and is to be completed through the generosity of pious contributors from all parts of the American continent. The building will stand on the brow of a rock cliff which rises 160 feet from the lower level fronting the Columbia River highway, overlooking the river and its valley, and standing at the boundary line of Oregon's metropolis.

The building of a grotto in the face of the rock itself is about completed, the cliff being formed of the finest quality of building stone. Daily services will be held in this grotto.

Sunday Mass
for Vacationists

FROM far-off Seattle, Washington, comes this seasonable idea, published in the *Northwest Progress*:

For the convenience of its readers who wish to start out on that fishing trip Saturday afternoon or early Sunday morning, the *Progress* is publishing the schedule of Sunday Masses for every church in the Diocese of Seattle. The motorist should consult the accompanying map for the church town nearest his stopping point then he will find, listed under the name of the town, the hour at which Mass will be offered. With the assistance of this map and schedule the vacationist can fulfil the obligation to hear Mass on Sundays and holy days without foregoing the joys of the week-end trip.

This very practical plan could be imitated with much profit by the contemporaries of the *Progress* all over the land, where, as it truly observes: "Warm spring days, the refreshing green of fields and woodland, luring trout streams and enchanting lakes are calling thousands out upon the open road."

Professional
Kill-Joys

"NO, all nuts don't grow in Brazil!" is the conclusion at which the editor of one of our trade union journals arrives on reflecting upon a convention recently held in Washington. "We produce our annual crop regularly." In fact he finds our product to be of an entirely superlative quality, pure "super-nuts." The occasion of all this sober philosophizing was a meeting which had just convened in our capitol city and peremptorily decided for the more than hundred million people of the United States that: "Tobacco must go. Our magazines and newspapers must be cleansed from all tobacco advertising. The situation is becoming daily more critical." On this the labor editor, finding it difficult to restrain himself, remarks in iridescent language that he is not out to

defend or oppose the use of tobacco, "but we are out against all blue-nosed bigots who make a mad rush to kill any and everything that might provide pleasure." Altogether too much tolerance has been shown by the great patient American people for this class of men who strain at a gnat and swallow a camel, and who, if they had their way, would end in making of us a nation of Pharisees.

How Fast the Dollar Goes

THE price of food products was raised 56 per cent by retail merchants during the twelve-year period ending March 15, 1925. Such is the finding of the United States Bureau of Labor Statistics. For the last year the increase was 5 per cent. Wholesalers, too, according to this Bureau, have not neglected their opportunities of price-raising. During the last year alone they have increased the price of farm products, in round numbers, 17 per cent; of food in general, 12 per cent; of miscellaneous commodities, 11 per cent, and of chemicals and drugs, 3 per cent. Taking into consideration the few articles on which wholesalers were compelled to drop prices the general wholesale price level was increased 7 per cent during the course of the year. In this connection may be mentioned also the recent findings of the National Industrial Conference Board to the effect that the purchasing value of the dollar, based on the cost of living, has declined to 60.5 as contrasted with its purchasing value of 100 in July, 1914. In other words the buying power of the dollar is at present deflated to 60 cents as compared with pre-war prices. One of the contributing reasons for high retail prices is said to be the excessive number of retailers of whom thousands pass their failures to the public, since the wholesaler, with his well known solicitude for the public, charges these failures, where possible, to overhead costs

The Possibilities of Science without God

THERE was a time when mankind looked hopefully into the future for the great developments of science. Today it is rather with dread that men contemplate the possibilities of the disasters that science without God may wreak upon the world. In his widely scattered article "Shall We Commit Suicide?" Winston Churchill insists that the causes of war have not in the least been removed, but have even in a way been aggravated by the Peace Treaty and the reaction following upon it. Quoting a remark that perhaps the next war will be fought with electricity he writes:

On this a vista opens out of electrical rays which could paralyze the engine of a motor car, could claw down aeroplanes from the sky, and conceivably be made destructive of human life and human vision. Then there are explosives. Have we reached the end? Has science turned its last page on them? May there not be methods of using explosive energy incomparably more intense than anything heretofore discovered? Might not a bomb, no bigger than an orange, be found

to possess a secret power to destroy a whole block of buildings—nay to concentrate the force of a thousand tons of cordite and blast a township at a stroke? Could not explosives even of the existing kind be guided automatically in flying machines by wireless or other rays, without a human pilot, in ceaseless procession upon a hostile city?

As for poison gases and chemical warfare, Mr. Churchill says that only the first chapter of a terrible book has as yet been written here. Who can count on the exclusion of these or any other means from actual warfare? Eliminating the thought of God from the councils of the nations there is no reason why one race might not prostrate another beneath its grinding tyranny simply because it happens to be possessed "at a given moment of some new death-dealing or terror-working process and were ruthless in its employment." Science without God may yet become the menace of the future.

The Slime of the Serpent

HERE is an object lesson of how war is carried on against the Catholic Church in the United States. The insert given below is a complete reproduction of a leaflet, neatly printed on fine paper, and evidently scattered widely for all the harm it may be able to do. No source is indicated, the entire purpose being to leave the impression that it is a publication of the America Press to summon Catholics to arms.

Extract from an article, entitled "The Best Method of Catholic Propaganda," by Theodore Maynard, published in "America," the Jesuit Magazine, January 21, 1925:

"For the plain fact is that America will soon become the decisive battle ground of the Faith. We must therefore be prepared for a struggle in which weapons keener than those that are just now at our disposal will be called for. Let me show this by historical parallel.

"Had it not been for the defection of England at the time of the Reformation, and her devoting her intellectual prestige, her growing political power, and her wealth to the support of Protestantism, the revolt against the Church would have been crushed. . . . We see a similar situation in America.

"The experiment of the Pilgrim Fathers on the New England coast has alone touched the imagination of the people. The Puritan settlements constitute the only exhibition of religion intimately permeating the whole life of the community that America is conscious of; and the Puritan tradition, though weakened, remains unbroken. It is this tradition that colors America, and that is, because of the very vagueness that now characterizes it, so insidious. It would be highly vulnerable, I believe, to attack . . . There could hardly be a moment more favorable to Catholic action . . . Could we seize this moment the day would be ours."

The actual date of the issue of AMERICA in question is January 24, which anyone can consult to see how passages, taken out of their context, have here been cleverly juxtaposed to give the appearance that nothing less was intended than an exhortation for Catholics to snatch up their weapons, seize the National Government and hoist the Papal colors over the Capitol at Washington. Absurd? Yes, but unfortunately there are some so blinded by endless anti-Catholic propaganda as to believe it all.